THE

Baptist Magazine.

SEPTEMBER, 1823.

MEMOIR OF REV. JOSHUA SYMONDS.

(Continued from page 320.)

PREVIOUSLY to this time he records several remarkable escapes from death, and whilst paying a visit to his friends at the vacation of 1764, he records another very providential deliverance. Riding a horse which had been a racer, it ran away; after it had galloped near two miles at full speed, and his attempts to stop the animal had proved unavailing, he came to the determination of throwing himself off, but his fright and confusion at the time were so great, he could not afterwards recollect whether he did fling himself off, or whether he fell owing to fear, but he suspected he was dragged a yard or two, owing to his foot being entangled in the stirrup; but through mercy the only inconvenience he suffered was his ankle's being somewhat sprained. The spur leather broke, which released him from his perilous situation, and he was led to exclaim, "O Lord, how infinite thy power! how surprising thy care! how condescending thy goodness!"

Lord's-day, March 9, 1766, is the first record of his preaching at Bedford, where afterwards he laboured for so many years, setting forth the unsearchable riches of Christ crucified, proclaiming salvation to wretched dying men, and not only in Bedford, but in all the adjacent villages, entering the cottages of the poor, and carrying the glad tidings of salvation to the simple inhabitants, giving in his Master's name a welcome to all to partake of the blessings provided for them in the gospel.

His going to Bedford at this time was what men would call accidental; but no doubt it was of the Lord, who directed his steps. Mr. Vennor, a friend of his, was invited to supply, but owing to a great fall of snow, the letter of invitation was detained so long, Mr. Vennor had not an opportunity to reply in time to prevent their writing to Mr. Symonds, and this arrangement with Mr. Symonds prevented *his* going to Poole, where he had been invited; in consequence, Mr. Ashburner went to supply at the latter place, and thus an opening was made for him in that part of the Lord's vineyard, where he was to labour for so many years with great acceptance and usefulness. The lot is cast into the lap, but the disposal is of the Lord.

He very soon commenced a practice, which he continued as long as health permitted, that of frequently retiring to the neighbouring woods and fields to meditate. Often in summer has he risen with the sun, rode to an ad-

jacent cottage, and there after a short conversation with the pious inhabitants, leaving his horse at the door of this cottage, he has retired to the solitude of the wood to converse with God, to meditate on his works and ways, and thus devote the earliest hours of day to the service of religion, and the spiritual welfare of his people.

The church at Bedford at length united to give Mr. Symonds a call to take the oversight of them as their pastor, which, after much prayer, self-examination, and many fears of his own unworthiness, he accepted; and at this season of anxious solicitude he found the value of the Rev. John Newton's friendship. "To him (says Mr. Symonds) I opened my whole heart, and enjoyed much spiritual conversation with and comfort from him." On the 4th of August, 1767, he was solemnly set apart for the work of an Evangelist, and to one who carried all his concerns to a throne of grace, it was no doubt a time of unusual wrestling in prayer. His own account is as follows. "I rose before two o'clock.—And now the solemn day is come—this morning I have had many sore conflicts and much agonizing distress on account of my weakness, pride, and the other corruptions that work within me. Hence a dark cloud has overwhelmed my soul, and I am full of sinkings, doubts, and fears, lest I am not a child of God, and lest I am not called to the work I am going to undertake. O what bitter groans and soul-rending cries have I uttered before the Lord! Yet have I cast my poor tossed soul upon his free-grace and mercy in Jesus Christ, and would leave myself, my cares, my burdens, my sorrows, and woes, with him. O for relief from him! Amen."

No sooner was Mr. Symonds settled as a pastor, than he began with assiduity to fill the duties of his office with affection and zeal; and he laboured with great success the remainder of his days; and as a workman that needeth not to be ashamed, rightly dividing the word of truth; but this brought against him much opposition, owing to the great variety of sentiment that prevailed amongst a portion of his hearers, and which soon after his settlement manifested itself in personal and bitter attacks on his mode of preaching; some condemning it as legal, whilst others objected to his holding salvation by free grace alone, as the *ground* of it: but none of these things moved him; he still continued to set forth works as necessary to the christian character, and Christ Jesus as the only procuring cause of salvation. Christ, and his mediation, were the delightful themes that melted his own soul, and often did the flame of sacred love descend upon his hearers whilst he expatiated with flowing tears on the heavenly subject.

On the 3rd of November, 1767, Mr. Symonds was united in marriage to Miss Elizabeth Kingsley, daughter of an eminent druggist, who resided in Lime-street, London, and who proved a most excellent christian both in young and mature age; amiable, modest, benevolent, and heavenly-minded, she was indeed the pastor's wife. Previously to her marriage much of her time had been spent with her friend, the late Mrs. Wilberforce, whose habitation was a heaven upon earth, and every day resembled a Sabbath. Here Mrs. Symonds no doubt in spiritual converse with

her friend, acquired that habit of and delight in abstractedness from the world, and that deep-toned piety which characterized the whole of her life.

After Mr. Symonds had resided at Bedford some years, and had laboured with much esteem and affection amongst the good people, a change took place in his sentiments on the subject of baptism; this had nearly caused a separation between him and his people. It was to himself a time of much agitation, perplexity, and agony of mind, and very much outward opposition he experienced from his people; but the Lord enabled him to persevere and remain firm to the convictions of his mind. "Amidst all (he says) the Lord is my support and refuge, and now prayer and the promises are doubly sweet and precious. My soul is even as a weaned child, willing to stay or depart hence, just as God pleases. My dearest friends are many of them angry with me, but I hope God is not offended, yet concerning *this* many anxious inquiries and many alarming challenges have occurred to my mind; however, the result is a firm persuasion that I have acted right, being made willing to follow the Lord whithersoever he leads, though it be through the fire of tribulation. Hence after much sorrow and suspense, I now enjoy inward peace and tranquillity, yet at times dejected, especially as the leading members plead for my removal from my beloved people." But he soon called upon his soul to praise the Lord for his abundant goodness. Friends were softened, prejudices abated, and the members of the church soon adopted the right way of proceeding in such a case. The brethren met for prayer and consultation. How often might breaches in churches have been healed, if the brethren had thus met for prayer! but neglecting this, all has been discord, and in the end division and desolation.

(To be concluded in our next.)

P. 317 l. penult. *read* adopted; p. 318, l. 8, Carr's Lane.

On the Interpretation of the Figurative Language of Scripture.

HAVING considered "the Warrantable Grounds for understanding Scripture figuratively,"* and having endeavoured to ascertain "the Range of the Figurative Language of Scripture;"† it now remains to inquire into the Range and Limits of a correct Interpretation of those portions of Holy Writ in which a departure from the literal meaning is justifiable and proper.

In inquiring for legitimate modes of interpreting the Scriptures, we are led to observe that God has made exceedingly great provision for this purpose in the Sacred Oracles themselves. Thus in carefully reading the parables of our Lord, and at the same time paying a proper regard to the connexion in which they stand, we cannot fail to be struck with that arrangement of doctrines and facts which furnishes a clue to the right interpretation of the whole parable.

In a great number of instances, however, illustrative passages are found out of the range of the immediate connexion, being placed in remote parts of the *same particular book* of Scripture. To furnish an example of this kind we may refer to Rev. xxii. 2, where we read of the tree of life

* See the Baptist Magazine for Nov. 1822, and for March 1823.

† See the Baptist Magazine for May and August in the present year.

which John saw placed in rows on each side of the river of the water of life. Now in interpreting this figurative language, the reader might not be certain whether the passage applies to the church militant, or to the church triumphant. That point, however, is at once decided by a reference to Rev. ii. 7, where we find that the blessings represented by the productions of the tree of life are *promised* to the church militant, but *enjoyed* by the church triumphant. "To him that overcometh," says our Lord in vision, "will I give to eat of the tree of life, which is in the midst of the paradise of God." Thus John heard of the *tree of life* before he saw it; and was prepared to understand some portion of the visions of God.

Not only, however, are illustrative passages to be found in the same book, but they also occur in *different books* of the Sacred Volume. We have just seen that the apostle John had a clue to some of the visions which he saw; and, in some instances, he has himself told us the meaning. For instance, in Rev. iv. 5, he first tells us that he saw "seven lamps of fire burning before the throne," and then, in the character of an *inspired* NARRATOR, he tells us the meaning of the seven lamps. "They are," says he, "the seven spirits of God." Now this remark of John's in close connexion with the visionary objects recorded, is an important link in the chain that conducts to a right interpretation. But the next inquiry is, What is meant by "the seven Spirits of God?" In seeking a satisfactory answer to this question, we are led to another portion of John's own language contained in Rev. i. 4, where John, like Paul, writes to the churches as an *inspired* EPISTOLARY CORRESPONDENT. Thus after stating the contents and importance of the subject he had to communicate, he proceeds with his epistle by saying, "John to the seven churches which are in Asia: Grace be unto you, and peace from HIM WHO IS, AND WAS, AND IS TO COME;—and from THE SEVEN SPIRITS which are before HIS throne;—and from JESUS CHRIST." Now as *the seven spirits* are here said to be before the *throne* of the glorious personage first mentioned, we have in Rev. vii. 10, a decisive clue to that Divine Being in the following language: "Salvation to our GOD who sitteth on the THRONE, and to the *Lamb*." Thus we arrive at a satisfactory conclusion respecting two of the sources from which Grace and Peace are invoked; namely, "GOD that sitteth on the throne," and "JESUS CHRIST" mentioned by name in Rev. i. 2. —Finally then, by having recourse to *another* book of the Sacred Volume, we ascertain *the only remaining source* from which such Divine benedictions are invoked by the Sacred Writers. Thus in 2 Cor. xiii. 14, the apostle Paul, in his invocation of spiritual blessings, has a reference to THREE Divine personages in the following decisive language: "The grace of the *Lord Jesus Christ*, and the love of *God*, and the communion of the HOLY GHOST, be with you all." Hence by the aid of Divine truth itself, we learn that the seven Lamps of Fire are the DIVINE SPIRIT.—Again in Heb. xi. 10, we read that Abraham "looked for THE CITY which hath THE FOUNDATIONS, whose builder and maker is God." Now

the Greek article before the word for *city* and also before the word for *foundations*, points out such a particular city as we no where read of but in Rev. xxi. For there, and there alone, we read of THE FOUNDATIONS of the celestial city. Hence we conclude that the passage here quoted from the Epistle to the Hebrews has a direct reference to John's vision, or was an inspired anticipation of it; and hence we ascertain not only that Abraham had a hope full of immortality, but that the happiness he had in view is the very thing represented by the Apocalyptical city with the twelve foundations.

The Sacred Volume, however, not only furnishes light itself, but it also sanctions the perusal of other writings, and gives encouragement to the study and application of natural science: for, in fact, the Scriptures cannot otherwise accomplish their design. In proof of this assertion we need only advert to the prophecy of the seventy weeks recorded by Daniel,* from which it appears that those weeks were to commence with the grant of an edict for rebuilding Jerusalem; and that they were to extend to a time when the Messiah should perform the great work of redemption. Now the volume of inspiration furnishes us with three particulars to aid us in the interpretation of this prophecy; and then it leaves us to the aid of uninspired writers.

In the first place, we learn from the Sacred Scriptures that the seventy weeks were NOT fulfilled LITERALLY. For seventy weeks comprise only about a year and four months: and though we read of the publication of the edict in question, yet we learn from Sacred History that no Saviour came within sixteen months of that publication.—The question, however, returns; and we are led to ask, "If the period is thus evidently to be understood figuratively, what is the proper interpretation of such figurative language?" Now here we are again wonderfully aided by Scripture, for we have a precedent quite in point. Thus in Ezek. iv. 6, we read that Jehovah said to Ezekiel, "I have appointed thee EACH DAY FOR A YEAR:" and so Ezekiel was instructed that 390 days meant 390 years, and that 40 days meant 40 years. On this principle, therefore, seventy weeks being 490 days, must be interpreted 490 years.—The Scriptures too carry us one step farther, by identifying the extreme points of the 490 years with uninspired Chronology. Thus the commencement of the period is stated to have been in the SEVENTH YEAR of Artaxerxes;† and for the time of the public ministry of our Lord we are furnished with a clue in the account of the passovers he attended, and by the precise date of the commission given by God to John the Baptist, as in Luke iii. 1, 2, we read, "In the FIFTEENTH YEAR of Tiberius Cesar the word of God came to John the son of Zacharias in the wilderness."—When, however, we proceed to the elucidation of the prophecy by ascertaining the interval that elapsed between the extreme points of time here specified, the Scriptures furnish us with no materials. Without the aid of uninspired writers, therefore, there is no man upon earth who can show that the prophecy of the seventy weeks was fulfilled.

* See Dan. ix. 24.

† See Ezra vii. 8, 9, and 11—26.

To proceed then to uninspired Chronology, we find that the *seventh year* of Artaxerxes began on the 16th of December in the year 459 before the Christian Era, according to a computation of the Era of Nabonassar, which was adopted by Heathen Nations in that age of the world. It should be observed too that the Chronology derived from this Era of Nabonassar is so verified by Eclipses and Occultations which we ourselves may calculate, that we feel as much certainty in computing the years of the kings of Babylon or Persia as in reckoning those of his late Majesty George the third. On such grounds we conclude that the 490 years began in the year 458; for Ezra commenced his journey to Jerusalem on the first day of the first Jewish month, which month could not receive its existence till the Spring of the Year. Reckoning, therefore, on the principle that the Year One before the Christian Era introduced the Year of our Lord ONE, the 490 years must have been completed at the beginning of the first Jewish Month in the year of our Lord THIRTY-THREE; or, according to the Greek Chronology, the 490 years must have expired in the FOURTH YEAR of the 102nd Olympiad, which year began about Midsummer in the year of our Lord THIRTY-TWO, and ended about Midsummer in the year THIRTY-THREE. Now the seventy weeks of Daniel were to terminate with the Messiah's bringing in "everlasting righteousness" and the Sacred Writers inform us that at this momentous crisis there was DARKNESS over all the land from the SIXTH hour (or midday) till the ninth hour.* This darkness, however, could not be the result of an eclipse of the sun, as such an eclipse cannot produce darkness for more than a few minutes.† Nor could even *such* an eclipse happen when Jesus was crucified, for we ascertain from the Evangelists that that event happened at the time of Passover: and we learn from Josephus that the sacrifices for that feast were slain on the fourteenth day of the moon, or when she was near the full, as Philo expresses the same fact. As therefore no Solar Eclipse can happen but at the New Moon, we are irresistibly led to assert that the DARKNESS at the crucifixion, was an extraordinary operation of Divine power: and we are still further informed that the darkness was accompanied by an EARTHQUAKE.‡—Now, by a reference to uninspired history, we find a remarkable coincidence with the accounts recorded in the New Testament. For Phlegon, a Heathen Chronologer, in the 13th Book of his Chronicle has written to this effect: "In the "FOURTH YEAR of the 102nd Olympiad there was a GREATER ECLIPSE OF THE SUN than any that had happened previous to that time; and it became NIGHT at the SIXTH HOUR of the day, insomuch that the stars appeared

* See Matt. xxvii. 45.

† From a computation of the effect of all *real* possibilities, it appears that the greatest possible duration of a total eclipse of the sun on our globe is four minutes and nineteen seconds at the Poles, and seven minutes and fifty-one seconds at the Equator, and between these extremes in the other parts of the earth. Before the totality, indeed, there is a great diminution of light for two or three minutes, and also for the same length of time after the sun's re-appearance: but the least visible portion of the sun's disc has a tendency to produce day-light.

‡ See Matt. xxvii. 51.

in the sky. There was also a GREAT EARTHQUAKE in Bithynia, and it threw down a great number of buildings in the city of Nice."

Thus then there is a striking harmony between the Sacred Oracles and uninspired history, with respect to the *hour* at which the darkness commenced, and to the *earthquake* which accompanied that darkness, and also to the *unprecedented character of the phœnomenon*. But in establishing the identity of the respective accounts, it is proper to proceed still further. It may be observed, therefore, that by computing from our Modern Astronomical Tables which have been brought to an unprecedented approximation towards perfection, it appears that there was no total eclipse of the sun at mid-day, or at any other time of the day, either at *Jerusalem* or in *Bithynia*, in any part of the fourth year of the 102nd Olympiad. Nor can it be said that the darkness was occasioned by a thick fog, or by exceedingly dense clouds; for Phlegon says, "*the stars appeared.*" Hence we are led to conclude that what this Greek writer calls a great eclipse of the sun was an obscuration of that luminary by causes that constituted the event a prodigy: and from the astonishing coincidence of Scripture with profane records, we are at once led to consider the respective accounts as applying to one and the same event.

As Phlegon, therefore, points out the year, and the Evangelists the time of the year, we are brought to the time of PASSOVER in the year THIRTY-THREE, as the time of the three hours' darkness. For additional particulars, however, we must have recourse to Josephus, from whom we learn that the Paschal Lamb was slain on the FOURTEENTH DAY according to the *Moon* when the *Sun* was in ARIES. In the next place then, we must have recourse to Astronomical Tables,* from which we compute that, in the year of our Lord thirty-three, the Sun entered Aries on the 22nd of March at one minute past four in the afternoon, according to Solar or Apparent Time at Greenwich; and we also find that the Sun continued in Aries till the 22nd of April, on which day he entered Taurus at 19 minutes after five in the afternoon. After obtaining these results we find that the New Moon preceding the passover happened on March the 19th at 48 minutes after ten in the forenoon. According to our mode of reckoning, therefore, the fourteenth day of the moon when the sun was in Aries, coincided with Wednesday the first of April. But by referring to the Gospels we learn that our Lord was crucified on a Friday, or the day before the Jewish Sabbath.† Now as it is also evident that the Jews attended to the passover on that day,‡ it follows that the reckoning to which Josephus refers, began from the first re-appearance of the moon after the change: and, in the land of Judæa, the passover moon in the year 33, would be first visible on Friday evening, March the 20th. For on that evening the Moon did not set at Jerusalem till 19 minutes after seven, apparent time at Jerusa-

* The Tables used in these computations are Delambre's Solar Tables, and Burckhardt's Lunar Tables, the Secular Equations being computed for the particular times according to the formulæ of Laplace.

† See Mark xv. 42.—Luke xxiii. 54.—John xix. 31.

‡ See John xviii. 28, and xix. 14.

lem, when the sun was seventeen degrees and one minute below the horizon. The darkness, therefore, was sufficient not only to render the Moon's crescent visible, but also to allow the other part of her disc to be seen, which part, on the moon's first re-appearance, is enlightened by almost the whole of the earth's enlightened (or sunshiny) hemisphere. On the supposition, therefore, that the Jewish day of the month began at the going down of the sun, the first day of Nisan would begin on the Friday evening; and consequently the fourteenth of Nisan would begin on THURSDAY EVENING, April the 2nd—and end on FRIDAY EVENING,* April the 3rd.—Thus "the NIGHT in which Jesus took bread," (1 Cor. xi. 23,) and the DAY-TIME in which he was crucified, were each on the fourteenth of Abib or Nisan, both periods having elapsed between the two evenings.

From the preceding premises we conclude that our Lord was crucified on FRIDAY the THIRD of APRIL, in the year of our Lord THIRTY-THREE, and thus we are furnished with 490 years exactly for Daniel's seventy weeks. —But even if this reasoning respecting the year of the crucifixion were altogether incorrect, yet we have other sources of information that will make us absolutely certain within a year or two; and, therefore, if we were to give up the point of extreme accuracy, we should still have such an approximation to the 490 years as no competent and impartial judge can "gainsay or resist:" and it should be also remarked that the prophecy will suffer nothing by our arriving at a near approximation instead of the very acme of accuracy. For such is the nature of round numbers that we ourselves should speak of seventy weeks, even if the period so denominated should be a day or two deficient or redundant: and that this principle obtains in Holy Writ is evident from the respective periods assigned for the sojourning of the Israelites. Thus in Gen. xv. 13, we read that the Israelites were to be sojourners in a foreign land till 400 years were expired, reckoning not from their going into Egypt but from the time in which the prediction was first given. But the real time was 430 years, as we learn from Exod. xii. 40, and Gal. iii. 17.

Having thus glanced at the sources of illustration which affect the figurative language of Scripture in common with what is literal, it is now proper to consider the range and limits of interpretation when the language is figurative.

In the first place then, we may observe that when the figurative language is founded on the relationship of ideas, the grand clue to the interpretation is furnished by the CONNEXION. Thus when our Lord said, "The law and the prophets were until John," (Luke xvi. 16,) it is evident that the TIME OF DAYS of John were intended; for it is immediately added, "SINCE THAT TIME the kingdom of God is preached."

* Conformably to these boundaries assigned to one of the seven days, we learn from Josephus, that the Jewish Sabbath began on the evening of Friday, and ended on the evening of Saturday. From the Scriptures also we learn that the day for killing the Passover included a part of the day before our Lord's crucifixion, (Luke xxii. 7.)—as well as the greater part of the day on which he *was* crucified. (John xix. 14.)

In proceeding with the illustration of figurative language, it may be further observed that the moving cause is sometimes put for an intermediate cause, and must be interpreted accordingly. Thus in Acts i. 18, we read that Judas "purchased a field with the reward of iniquity:" and, on this occasion, it is necessary to consult the details of this transaction in Matt. xxvii. 3—10; from which passage we shall see that the meaning is, that Judas was the cause of a field's being "purchased with the reward of iniquity."

Sometimes too a fictitious cause is put instead of a real one, for the sake of giving proper energy to the expression. Thus the real cause of the destruction of the armies of Sisera was the sword of the Israelites, (Judges iv. 16;) and the fatal nail of Jael was the cause of the death of Sisera himself, (Judges iv. 21.) Yet in the sublime song of Deborah it is said, "The stars in their courses fought against Sisera. The river Kishon swept them away." Neither the stars, however, nor the river Kishon were the instruments of destruction, as may be ascertained from the details recorded in the preceding chapter. One subject, however, strikes us on this occasion; namely, the impossibility of applying the fictitious cause in a minutely subdivided state. We cannot even apply one species of destruction to the stars, and another to the river; but we must take these poetical expressions in the mass. In short, every thing went wrong with Sisera, as much so as if the stars, and rivers, and all creation had, in awful concert, become his implacable foes. The same general observations will apply when the *cause* is real, and the *effect* fictitious. Nor should figurative language in general be minutely analyzed, as the object of such language is to present to the mind what is powerful by accumulation, rather than what is weakened by diversity or disunion. Hence when our Lord said concerning his disciples, "Behold my *mother* and my *brethren*," it was obvious that he did not mean that one portion of his disciples was his mother, and the other his brethren; but the Saviour meant that *every* true disciple was inconceivably dear to him. "For," says he, "whosoever shall do the will of my Father which is in heaven, the SAME is my BROTHER, and SISTER, and MOTHER," (Matt. xii. 50.)

The next subject that requires our attention is the interpretation of figurative language founded on resemblance. With respect to such language, therefore, it may be observed that the properties of the figure are not to be all indiscriminately applied to the object intended. Thus the name of Elijah, applied to John the Baptist, will not warrant our applying to John every thing said and done by Elijah. For Elijah's life was a life of prodigies: whereas it is expressly said, "John did no miracle." With respect, however, to the points of resemblance really intended, Scripture itself presents them to us. Thus the angel Gabriel said concerning John the Baptist, "Many of the children of Israel shall he turn unto the Lord their God. And he [John] shall go before him [Jesus] in the SPIRIT and POWER of Elijah." Luke i. 16, 17.

To proceed to a *combination* of figures founded on resemblance, we may derive much as-

sistance from Joseph's interpretation of Pharaoh's dream; for that interpretation was not the result of human efforts but of Divine inspiration.—It may then be observed, that when Joseph had told Pharaoh that there would be first seven years of plenty, and then seven years of famine, and that these seven years of famine would consume the produce of the seven former years; and when he had also explained the doubling of the dream, he seems to have exhausted the prophetic intimation. All the rest, therefore, was the necessary appendage of the essential symbols.—If the kine are to arise, they must arise somewhere. The river, therefore, is selected as being familiar to the mind of an Egyptian. Again, when the fat kine became stationary, what could be more natural than to place them feeding in a meadow? If also the ears of corn are to be blasted, there must be a cause; and to what object could this task be assigned with more propriety, than to the East Wind? Joseph, however, in his explanation, takes no notice of the *River*, or *Meadow*, or *East Wind*. Therefore in elucidating the meaning of symbols, or of parabolic language, regard is to be had to the prominent features, or to such symbols as are introduced for their own sake; and the mere necessary appendages are to be considered as having no counterpart in a literal interpretation.

We must be careful, however, not to make the limits of interpretation too narrow. For though, for instance, we should readily acknowledge that the paschal lamb prefigured Jesus the Lamb of God, it would not perhaps strike us that any prophetical meaning was involved in the circumstance that not a bone of the paschal lamb was to be broken. Yet this fact was actually a prediction that when Jesus should be crucified between two malefactors, his death would be distinguished from theirs by the circumstance, that not one of his bones would be broken: and the Apostle John was an eye-witness of the accomplishment of this prediction, and lays great stress upon what he saw, "in order," says he to those whom he addressed, "THAT YE MIGHT BELIEVE." "But why," an unbeliever will say, "should John think that such trivial circumstances were calculated to produce BELIEF?" John himself has furnished the answer;—"These things were done," says he, "that the Scripture should be fulfilled, A BONE OF IT SHALL NOT BE BROKEN." John xix. 36.

There was, moreover, connected with the paschal lamb another circumstance, which might not have been considered essential, had not the fulfilment led us to such a conclusion. For the time of the Passover perfectly coincided with the time of the "passing over" of the destroying angel; and the Passover was, in Holy Writ itself, so associated with previous occurrences, as to lead the mind back to the FOURTEENTH of Abib, when the Israelites were delivered from their bondage. Yet who can observe the striking coincidence of the time of sacrificing the paschal lamb with the slaughter of the Lamb of God himself, without observing, at the same time, the accomplishment of a prophecy, both as to the MONTH and the DAY of the month? Nay, the NINTH HOUR, at which our Lord's sufferings were termina-

ting, was the very hour at which it was customary for the Jews to begin to slay the Paschal Lambs. For such is the hour distinctly stated by Josephus.—Or should we turn our attention from the Ecclesiastical Year to the Civil Year, we shall have a coincidence scarcely less striking. For if our Lord was crucified on Friday the third of April, in the year thirty-three, that day, by computation, appears to have been the TENTH day of the SEVENTH MONTH, according to the Civil Reckoning;* for the Jewish months consisted of thirty days each, according to the Scriptures;† and the first re-appearance of the Moon that began the Civil Year must have been on Thursday Evening the 25th of September, in the year thirty-two, as the moon set that evening at five minutes after seven, apparent time at Jerusalem, when the sun was thirteen degrees and fifty-four minutes below the horizon; and when, of course, the darkness at Jerusalem was as great as it is in London on the 22nd of June, at one minute after eleven at night, apparent time. The first day of the Civil Year, therefore, having begun on the evening of the twenty-fifth of September, it is obvious that Friday the third of April following must have coincided with the tenth day of the seventh month, as well as with the fourteenth day of the first Ecclesiastical Month:‡ and there was the same coincidence in facts; for on the very day on which Jesus our Passover was slain, our Great High Priest made an atonement by the sacrifice of himself, and "by his own blood entered into the Most Holy Place," passing into the heavens. Hence, on that memorable day, Jesus said to the penitent malefactor, "TO-DAY shalt thou be with me in Paradise." Luke xxiii. 42, 43.

To proceed, however, to other particulars, we may observe that another remarkable coincidence happened on the Sunday after our Lord's crucifixion. For the wave-offering was always offered on "the morning after the Sab-

* Josephus considers the months mentioned in Scripture in connexion with the flood, as months of the Civil Year; but, in other cases, he considers the months enumerated as belonging to the Ecclesiastical Year. Thus it appears evident that he believed the Scriptures included instances of both reckonings; and this circumstance will account for a difference in the day of the month, even when the month itself undergoes no change in its denomination. Thus in the 52nd of Jeremiah we read of transactions that took place on the 10th day of the fifth month and on the 25th of the twelfth month; [according to the Ecclesiastical days;] —and in the 25th chapter of the second book of Kings we read, [according to the Civil days,] that the very same transactions took place on the 7th of the fifth month, and on the 27th of the twelfth month. In short, as the first appearance of the Moon at the Vernal Equinox was, upon an average, 176 days after the first appearance of the Autumnal moon, the days of the Ecclesiastical Month would, most frequently, be *four* days *beforehand* from Abib to Tisri, and *two* days *behindhand* from Tisri to Abib.

† See Gen. vii. 11, and viii. 3, 4. from which passages we learn, that 150 days elapsed from the 17th of the second month to the 17th of the seventh month.

‡ The Day of Atonement was the *tenth day* of the *seventh month*, according to the Ecclesiastical Reckoning: but from the coincidence of the dates with the Civil Reckoning when the great Atonement was made by Jesus our Great High Priest, we are led to suppose that the time of such Atonement was predicted not only by the Passover, but actually by the annual entry of the Jewish High Priest into the Most Holy Place, Providence having adopted a multiplicity of devices to point out a day that has no parallel either in time or eternity.

bath"* that elapsed within the period of seven days during which unleavened bread was to be eaten. The wave-offering, therefore, not only prefigured Christ as rising from the dead, but it actually pointed out the day of the week on which his resurrection was to take place; and even if our Lord's resurrection happened in another year, nothing can destroy the coincidence.

To proceed, finally, to one more very striking coincidence, we may observe that the Scriptures distinctly state that the day of Pentecost was to be observed as a Sabbath; and yet they state with equal clearness that the same sacred day always fell on a Sunday, or "the morrow after the Sabbath:" and they further state that this Sunday was seven weeks from the day on which the wave-offering was presented. So that, under any circumstances, the memorable day of Pentecost was on a Sunday, and on the 50th day of our Lord's resurrection. Thus, as the Wave-Sheaf, or first-fruits of Barley Harvest, were always offered on a Sunday; so the two Wave-Loaves, or first-fruits of Wheat-Harvest, were offered on that day of the week which was, in due time, to become the Christian Sabbath. According then to the day of the week thus anticipated, CHRIST became the "FIRST-FRUITS of them that slept," (1 Cor. xv. 20;) and on Sunday the ensuing day of Pentecost, the kingdom of heaven was opened to all Believers, both "JEWS and PROSELYTES;" and thus from among the descendants of Abraham and persons of Gentile origin, was collected a "present to the Lord of Hosts," even the FIRST-FRUITS of that glorious harvest when not only the fulness of the GENTILES shall be gathered in, but when "ALL ISRAEL shall be saved; as it is written, there shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 26.

J. F.

Bromley, Middlesex.

*** The writer of this paper has been anxious to conclude with it; but not being able sufficiently to compress the subject, he has reserved the remainder for another paper, with which the series *will* conclude.

* Josephus seems to have understood that the day intended was the morrow after the Festival Sabbath; and such indeed was the day of our Lord's resurrection, because the day before happened to be both a Festival Sabbath and the Weekly Sabbath, (John xix. 31.)—But any one who reads Lev. xxiii. 15, 16, will see that the 50th day of the presentation of the wave-sheaf was also "the morrow after the *sabbath*," and that *seven such sabbaths* intervened.

Mr. Ward's last Publication.

A SHORT time before Mr. Ward's death he wrote and printed a "Brief Memoir of Krishna-Pal,† the first Hindoo, in Bengal, who broke the Chain of the Cast, by embracing the Gospel. Serampore: Printed at the Mission-press, 1822."

† This worthy Hindoo died during the past year, nearly sixty years of age. A considerable part of this work consists of a letter written by Krishna himself to Wm. Skinner, Esq. of Bristol, who kindly supported him for some years before his death. As this is too long for our present number, we shall merely extract the remarks of Mr. Ward, which are elegant and judicious, and afford satisfactory evidence of the eminence of Krishna's christian character and ministerial talents.

"Krishna-Pal* was born in a part of Chandernagore, called Bura-Gram, somewhere about the year 1764, for he used to relate that he was a boy four or five years old at the time of the famine in Bengal in 1769-70. His father's name was Moolukchund-Pal; his mother's Nulita. Agreeably to the customs of the Hindoos he followed his father's trade, who belonged to the chootur, or carpenter cast.

"Krishna was, for some time, the disciple of the Malpara Gosai, but afterwards became a follower of Ram Shurun-Pal, of Ghospara.

"After his conversion to christianity, he became a laborious minister, and carried the news of salvation from the mouths of the Ganges to Benares, and beyond the extremities of the Company's territories to the east, and in most of these places he had seals to his ministry.

"As a preacher, Krishna was truly evangelical in his views. He preached Christ, none but Christ, and Christ, the suffering, the atoning Saviour. He would often tell his countrymen how Justice and Mercy embraced each other in the undertaking of the Redeemer. He would contrast with wonderful effect, Christ washing the feet of his disciples, with the Hindoo spiritual guide, having his foot on the disciple prostrate at his feet. He would dwell with delight on the divine properties of the Redeemer, proving from thence that he only was the true Gooroo, and would confirm these descriptions by reading to his heathen auditors the Redeemer's sermon on the mount. His method was mild and persuasive; and the sight was truly edifying to see this Hindoo convert in his simple native dress in the pulpit pleading with his countrymen, and beseeching them to be reconciled to God.

"As a private christian, Krishna stood high among his brethren, as well as among Europeans, by all of whom he was recognized as an upright and truly sincere and amiable christian.

"In consequence of distresses in his family, which had embittered many of his last days, Krishna was anxious to go and live in some quiet retreat, where he might speak of his Saviour, and end his days in peace. In the midst of these cogitations, on Wednesday, the 21st of August, in the forenoon, he was attacked by the fatal cholera; and though his relations neglected too long to apply for medicine, yet at first the disorder appeared to give way to medical applications. The next day the medical gentleman residing at Serampore was called in by the Missionaries; but he gave it as his decided opinion that the patient could not recover. Still Krishna lingered through the day, edifying all around him by his entire resignation, by the sweet tranquillity which illuminated his aged and languid countenance, and by the many refreshing words which he delivered respecting his own safety and blessedness in Christ. It appeared to be the feeling of all who visited him, 'It is good to be here. Verily God is in this place. Let my last end be like Krishna's.'

"When asked about his attachment to Christ, he said, 'Whither can a sinner go, but unto Christ?' And when the same question in another form was put to him, he said, 'Yes, but he loves me more than I love him.'

* This name denotes one of the flock of Krishna, the Hindoo idol, pal meaning a flock.

The same question was put a short time before he expired by one of the Missionaries, when he nodded assent, and laid his hand on his heart, but was unable to speak.

"The total absence of the fear of death was most conspicuous: when exhorted to take medicine, he objected to it as unnecessary and fruitless. But being pressed, he yielded, still positively forbidding them to give him laudanum, (though generally considered as a necessary part of the prescriptions for this disorder,) as it would produce insensibility, and put a period to those comforts which he then enjoyed. He begged that those who prayed for and with him would not pray for his recovery; and once or twice he asked if the grave had been prepared.

"He appeared to have conquered all his worldly attachments, delaring that he did not wish to remain any longer in this thorny world; that his Saviour had sent his messenger for him, and he wished to go.

"Although his mind was thus weaned from the world, and delivered from all anxiety respecting the future circumstances of his family, yet he was concerned for the salvation of his friends, and hence when asked by an attendant if he was desirous of prayer, he seemed pleased with the proposal, and said, 'Pray that I may be saved, and that all my family may be converted;' thus exhibiting the last anxieties of a christian parent, and pouring out his last breath for the good of those whom God had given him in the flesh.

"Nor was Krishna, in these his last moments, unmindful of the cause of Christ in Bengal. He declared to those around him, that all he had he had received from Christ; and that it was his desire that it should be given back to Christ, and devoted to the spread of his gospel. Poor man! he had nothing to leave except the Chapel he had built near his own dwelling; but the wish to make some return to the Redeemer proved that he was sensible that the Gospel, introduced to his attention by Dr. Thomas so many years ago, had done great things for him.

"Such then was the religion of this Hindoo convert: summing it up, it amounts to this confession; 'O Lord, I was once a poor stupid heathen. I worshipped dumb idols, and knew not but that these were the true God. To remove guilt from my conscience, I bathed in the Ganges, I worshipped my teacher (Gooroo) and licked the dust of his feet; I gave my property to the priests; I visited holy places; I repeated the name of my guardian deity. And lest these acts of religious service should not prove sufficiently meritorious, I hoped for a son to perform those rites after my death, which might deliver me from any difficulties into which my spirit might fall after leaving the body. Thus blind I lived, and thus deluded I should have died. But, blessed be thou, O Father of mercies, I heard the tidings of mercy through an atoning Mediator. These tidings led me to a knowledge of my spiritual state; and I found myself lying under a dreadful load of guilt. By faith, I fled to the Lord Jesus for refuge from the wrath to come; and the Saviour gave me peace and joy in believing. Now it is my joy to speak of Him, to spread the knowledge of his death, and to communicate his unsearchable riches to my poor

countrymen. I love my Saviour, though not as he loves me. I find his promise good, "I will not leave you comfortless." I have no fear in death. My only wishes are, that I and my family may be his; that all I have may be devoted to him; and that I may depart and be with Christ, which is far better.'

"He left behind him a widow, a widowed sister-in-law, four daughters, and eleven grandchildren. One of these grandchildren, who was at his funeral, was buried the next evening, and one of his sons-in-law survived him only twenty-five days.

"Do any doubt whether Christianity be a good worth bestowing on the Hindoos? Let them look at this simple account which this converted heathen has given of himself; an account which flowed spontaneously from his own feelings, and in writing which he was wholly left to himself, and had no expectation of its publication. Look at heathen Krishna receiving his idolatrous teacher, washing his feet, and anointing his head with the dirty water, and look at the same man sitting with his christian pastor, or delivering a sermon from the pulpit. Look at heathen Krishna, repeating an unmeaning incantation, or teaching it to others as a religious nostrum—and see him afterwards surrounded with a group of heathens reading to them the Beatitudes. See heathen Krishna worshipping a wooden image of his lecherous name-sake, and then look at the same man worshipping the true God, and pouring out his heart in prayer in the midst of his christian brethren. Look at heathen Krishna while he joins in the filthy songs and dances in honour of this idol, and then hear the same man lifting up his voice amongst a congregation of converted heathens, and singing in the Bengalee a hymn, written by himself, of which a free imitation is annexed. Look at heathen Krishna overwhelmed with debt, and daily eluding his creditors, and then look at the man punctually discharging all his engagements, and exhibiting through life the strongest contrast to the heathen in this respect. Look at the heathen by the side of the Ganges, calling upon their dying relations to repeat the names of Narayun, of Gunga, of Ram, and of a whole rabble of gods, pouring the waters of this river down the throat of the dying, exposing them in the agonies of death to the chilling damps by night, and to the scorching beams of the sun by day; and listen to the cries of the dying, 'Tell me not of works of merit; I have been committing nothing but sin. And now—whither am I going?—What is there beyond this wretched existence? Am I going into some reptile or some animal body; or shall I at once plunge into some dreadful place of torment? I see the messenger of Yuma (the king of death) coming to seize me. Oh! save me—save me! O mother Gunga give me a place near to thee. Oh! Ram! Oh! Narayun! O my gooroo (his spiritual guide) how dark and heavy the cloud which envelopes me! Is there no certainty, no ray of light from any of the shasters to guide and comfort me in my departure? Must I take the irrecoverable plunge, to be seen no more?'—And when they have seen and heard all this, let them look at the death of Krishna, the christian, consoled by the addresses of his christian brethren, by the hymns which they sing,

by the words of the everlasting Gospel which they repeat; and let them listen to the pleasant words which proceed from his dying lips: 'My Saviour has sent his messenger for me, and I wish to go to him,'—and then let them say, Whether the Gospel be a boon worth giving to the heathen.

Imitation of a Hymn in Bengalee, by Krishna.

O THOU, my soul, forget no more
The FRIEND who all thy mis'ry bore;
Let ev'ry idol be forgot,
But, O my soul, forget HIM not.

BRUHMA for thee a body takes,
Thy guilt assumes, thy fetters breaks,
Discharging all thy dreadful debt;
And canst thou e'er such love forget?

Renounce thy works and ways with grief,
And fly to this most sure relief;
Nor HIM forget who left his throne,
And for thy life gave up his own.

Infinite truth and mercy shine
In HIM, and he himself is thine;
And canst thou then, with sin beset,
Such charms, such matchless charms, forget?

Ah! no—till life itself depart,
His name shall cheer and warm my heart;
And, lisping this, from earth I'll rise,
And join the chorus of the skies.

Ah! no—when all things else expire,
And perish in the general fire,
THIS NAME all others shall survive,
And through eternity shall live."

Juvenile Department.

PHILOSOPHICAL REFLECTIONS.

No. XXX.

THE HUMAN FRAME.

"Of ev'ry part due observation make;
All which such art discover, so conduce
To beauty, vigour, and each destin'd use;
The atheist, if to search for truth inclin'd,
May in himself his full conviction find,
And from his body teach his erring mind."
BLACKMORE.

HAVING glanced at the principal inanimate substances which compose and enrich the earth, we propose, should a merciful Providence kindly preserve health and strength, to survey the most distinguished of the various beings which inhabit it, first directing our attention to man, as standing supremely conspicuous among them.

In thus directing our reflections, we propose, first, to admire the divine perfections as displayed in the admirable mechanism of the human frame; and, subsequently, as transcendently exemplified in the wonderful powers of the human mind;—first surveying the tabernacle, and secondly its inhabitant, agreeably to the order of the supreme Architect, who formed man of the dust of the ground, and then breathed into his nostrils the breath of life, and man became a living soul. May the blessing of Him whose glory we aim to display, constantly and richly accompany the endeavour, so that the youthful reader and the writer may be alike benefited!

One of the most obvious considerations in beholding man, is the dignity of his person, arising from the peculiar posture of his body, the beauty of its various parts, and the symmetry of the whole.

The erectness of the body was often noticed by the ancients, nor could it escape the grateful notice of the contemplative mind.

Tully admires it: and many of our young friends will recollect these memorable lines of Ovid:

"Pronaque cum spectent animalia cætera terram,
Os homini sublime dedit, cœlumque tueri
Jussit, et erectos ad sidera tollere vultus."

Prone to the earth while other animals look,
To man he gave a lofty face, and bid him lift
His countenance erect towards the stars,
And look at heaven.

We can imagine no other position of the body that would so advantageously display the beauty of the person, and the charms of the countenance. The head is finely adorned with hair; those organs and limbs which would have appeared awkward alone, are beautifully distributed in pairs; the eyes are adorned with brows, lids, and lashes; the arm is terminated with fingers, and the legs with feet; every projection is finely turned, every turning exquisitely formed; each part so finely adapted to the other, that not one could be lost without impairing the symmetry of the whole.

But the consideration on which it is more important to dwell, is the utility of this position. Mr. Ray has enumerated these three particulars: it is more commodious for sustaining the head; it is most convenient for observation; and, lastly, best suited to his general formation: to which we may add, it is best adapted for his command over other creatures; and, finally, for the advantageous exercise of speech.

It is most commodious for sustaining the head. The human head is very heavy. "The brain in man," says this author, "is far larger, in proportion to the bulk of his body, than in any other animal, which would have been very painful and wearisome to carry, if the neck had lain parallel or inclining to the horizon." It is well known that a perpendicular position is by far the strongest for sustaining weight.

It is most convenient for observation. We naturally betake ourselves to the loftiest eminence to enjoy a prospect, that we may be raised above the interruptions of intervening objects. The head is accordingly placed on the summit of the body, and the eyes, the sentinels of the soul, are situated loftily in the face; hence we overlook a thousand obstructions that would otherwise intervene; we are thereby assisted in the avoidance of danger, and in the discovery of objects of utility and delight.

This posture is best suited to our general formation. "The conveniency of this site of our bodies will more clearly appear," says Mr. Ray, "if we consider what a pitiful condition we had been in, if we had been constantly necessitated to stand and walk upon all fours; man being by the make of his body, of all quadrupeds, (for now I must compare him with them,) the most unfit for that kind of incessus; and besides that, we should have wanted, at least in a great measure, the use of our hands, that invaluable instrument, without which he had wanted most of those advantages we enjoy as reasonable creatures."

It best adapts him for command. Infidel writers have occasionally ridiculed man in the character of lord of the lower creation. It is, however, the character in which it pleased the Great Creator to place him. It is that character for which his organization peculiarly fits him,

and in which he is more or less acknowledged by the various ranks of sublunary creatures. He has a look piercing and commanding; a voice harmonious, grand, and powerful; a dexterity peculiarly his own, afforded by the free use of his hands; a position of the limbs by which he can place himself on the bodies of other animals, and control the movements of some of the most powerful, rendering them subservient to his use and his pleasure.

It is well suited also to the advantageous exercise of speech. Speech is one of the most distinguished peculiarities of man—the source of pleasures as endless as they are rational, and of uses as numerous as they are important. The organs of speech being elevated in the system, like those of vision, the voice is raised above the innumerable impediments which would otherwise obstruct the undulations of the air, and the consequent progress of sound; while it is the most favourable position for the harmonious and forcible exercise of those organs.

In short, by this arrangement that most important part of the system, the head, eminently the seat of the senses, containing peculiarly the inlets to the soul, and the seat of speech, its most happy means of communication, is placed comparatively out of danger, and above those accidents which so frequently befal other parts of the body.

O that the conduct of man were consistent with the dignity and beauty of his person! Instead, however, of a rational employment of his advantages, we see a debasing imitation of brutal sensualities; instead of a temperate and merciful use of the creatures submitted to his care, a tyrannical and cruel abuse of them; instead of an intelligent and grateful use of his eloquent powers, a thoughtless, rebellious, and even blasphemous debasement of such amazing talents; instead of humility and contrition, pride and presumption. We wish our young friends to become familiar with the early history of man, as faithfully recorded in the book of Genesis. Let them check the risings of vanity, and a fondness for personal decorations, by the remembrance of the sad cause of their adoption. How degrading that an intellectual creature should occupy an excess of time and expense on the adornments of a perishable body, whose native beauty is best displayed in neatness and simplicity of attire! How dangerous that an accountable being should so fritter away his time and resources, as to neglect the salvation of his soul for the adornment of his body; that he who has eternal destinies at stake, should, on the precipice of destruction, linger to adjust his dress!

N. N.

Obituary and Recent Deaths.

MRS. ANGUS, SEN.

Of BROMLEY, Northumberland.

It was the happiness of the venerable subject of this Memoir, to be descended from ancestors eminently pious. Her great-grandfather was Mr. Henry Blackett of Bitchburne, Durham, a zealous and laborious Baptist minister, whose praise in his day was in many of our northern

churches, and of whom honourable mention is made by a recent writer in the Baptist Magazine, and that singular interposition related, (well known in the family,) by which he and his parents were providentially delivered from the Irish Massacre in 1641.* The mother of Mrs. Angus possessed a strong mind, great prudence, and sterling piety. She was a member of the Baptist Church at Hamsterley, and died advanced in years. Mrs. Angus was born at Bitchburne, the residence of her pious predecessors: but after the death of her father she removed with her mother to a village nearer Hamsterley, at which place she enjoyed the privilege of sitting under the ministry of Messrs. I. and J. Garnner, successively Baptist ministers of the church. But at what period of life Mrs. Angus became serious, or by whose instrumentality the happy change was effected, is not known, as her great diffidence seldom allowed her to say any thing of her own experience. Perhaps our highly respected sister carried this too far, and by so doing deprived herself sometimes of the benefit of christian sympathy and consolation. However, there is reason to believe that she was a member of the church at Hamsterley some time prior to the year 1771. Of that church she continued a highly respected member till 1784, when, with twenty-one more, she was affectionately dismissed from the church then under the care of the late Mr. Charles Whitfield, for the purpose of forming a separate interest at Cold Rowley, in the same county. For several years before this, she had resided at Styford, Northumberland, having married Mr. George Angus, a respectable farmer, a deacon of the same church, and afterwards senior deacon of the church at Rowley. This union, cemented by affection and christian principle, continued for upwards of forty years. Of him she was deprived, by a calm and happy death in 1814, at the age of ninety-one. This excellent man, for disinterested benevolence, ardent piety, unshaken confidence in the promises of God, and concern for the interests of Zion, had but few superiors in his station of life. Truly could he adopt the language of David, "Lord, I have loved the habitation of thy house;" for many years he was accustomed to ride, with some part of his family, between *twenty and thirty miles* to worship,† and seldom, except in case of sickness, was his seat vacant. By him Mrs. Angus had four daughters, two of whom have been for many years members of Hamsterley and Rowley churches. This aged and venerable couple, bending beneath the load of years, some time before they were separated by death, had retired from business, and had come to reside in the centre of their friends, who each strove to soothe their declining age by the kindest offices of tenderness and affection. Often has the writer heard Mrs. Angus allude to her departed husband with much feeling, and with tears tell of the happy hours they had spent together in reading the sacred volume, and in spiritual converse. Indeed, after his departure she seemed almost dead to the world, and to have imbibed more and more of the spirit of a "stranger and pilgrim." It was to the honour of Mrs. Angus and her beloved partner, that their hearts and house were always open to welcome the friends of the Redeemer. Nothing afforded them greater pleasure than to have his servants under their roof; and with what hospitality and unaffected kindness they were always treated, many ministers could attest. The writer is happy to add, that the influence of their example is not lost in this respect on their surviving connexions. May there never be wanting descendants who shall perpetuate such praise-worthy conduct! Blest as Mrs. Angus was with such a partner, and such a family, and placed too in tolerably easy circumstances, it might be said, considering the length of her pilgrimage, that her path through the wilderness to the heavenly Canaan

* See Baptist Magazine for March, 1823. A Portrait of Mr. Blackett is in the family.

† N. B. From and to his residence.

had been comparatively smooth; but she too had her trials, and like all God's dear children was disciplined in the school of affliction. For many years before her death, she was subject at times to great mental depression, arising chiefly from the disordered state of her nerves. On one of those distressing occasions, in which the writer was frequently with her, she could scarcely speak without involuntarily shedding a flood of tears; and, as is commonly the case, she could with difficulty be persuaded that her distress arose from bodily maladies. Then it was that the tempter assailed her, and endeavoured to persuade one, whose life for above half a century had been a confutation of the charge, that she was a hypocrite. This thought, for some time preyed deeply upon her mind; and yet even then she manifested the tenderness of her conscience, and her horror of sin, by venting her grief in such language as this; "O that I may not be left to blaspheme in hell!" And yet in those trying circumstances her Lord did not forsake her. Light from the promises would sometimes dawn upon her mind, and hope spring up in her troubled breast. The writer once said to her, after having used many arguments to comfort her, but apparently in vain, "Now let me propose one question to you, Would you be willing to renounce that little hope which you have of an interest in Christ, for any thing which could possibly be presented to you?" Never will he forget the eagerness with which she caught at the question, and the manner in which she answered it. "No! (she replied with hands uplifted, and her eyes streaming with tears,) No! not for ten thousand worlds!" Thus, in the very depth of her despondency, she discovered, though almost unknown to herself, how firmly she had laid hold of the hope set before her in the gospel, and had cast that anchor within the veil, which all the blasts of Satanic influence could never destroy. Soon after the period alluded to, it pleased the Lord to restore her health, and with that she regained her tranquillity and peace.

About two years ago she met with another severe trial, in the death of her son-in-law, who had succeeded her husband in the office of deacon. To this excellent man she was much attached. He had been in the practice of visiting her in the evening, and engaging in prayer, by which her spirit had been often refreshed. Closely had he followed the footsteps of her deceased partner, both in his domestic and christian relations, and like him he died, beloved and regretted by his numerous friends.

Mrs. Angus through life had occasionally been harassed with fears respecting the approach of the last enemy, proceeding no doubt in a great measure from the course before mentioned, though there was scarcely a day in the latter part of her life, as she related to the writer, in which she did not endeavour to familiarize death to her mind. But the wisdom and love of her heavenly Father, who times his favours seasonably, was then made abundantly manifest! Her distressing fears respecting her last conflict were never realized, for she suddenly exchanged the church militant for the church triumphant. On the morning of Sept. 7, 1822, she arose in as good health as usual, and while engaged a short time after in some of her domestic concerns, she suddenly sunk back in her chair, and without a struggle or a groan her happy spirit fled to the mansions of glory. Thus died at the age of eighty-four, one of the most prudent, conscientious, and pious christians the writer ever had the happiness of knowing. Imperfections unquestionably she had, in common with others, (for who is free from them?) but would that he that writes, and all who read, were possessed of her virtues! But by the grace of God she was what she was, and no one would have more feelingly acknowledged this than herself. Were the writer asked in a few words for the prominent traits of her character, he would mention her humility, her prudence, her tenderness of conscience, her love to the word and ordinances of God, and her delight in hearing of the prosperity of Christ's kingdom at

home and abroad. She was followed to the grave by a number of endeared connexions, and in the absence of her pastor an impressive address was delivered on the occasion by Mr. Sample of Newcastle-upon-Tyne. Her death was afterwards improved at Bromley by Mr. Kitchin of Maryport, and by her pastor on a subsequent occasion. May her numerous surviving relatives, for whose salvation she has put up many a prayer, become followers of her, and of all them who now "through faith and patience inherit the promises!"

ADOLESCENS.

Shotley Field.

Review.

The Village Lecturer: a Series of Original Discourses, adapted to Village Congregations, and Families. 12mo. 4s. 6d.

AMONG the ordinary means of spreading the gospel, and promoting the spiritual interests of mankind, no opportunities of localizing evangelical instruction should be lost. Although the regular discharge of the christian ministry, in places set apart for that purpose, is the chief means of preserving the existence and prosperity of our churches, it cannot be supposed to supersede the necessity of an active itinerancy. Ministers of superior talents, endowed with extraordinary attractions as public speakers, may doubtless excite a deep interest in the vicinity of their labours, and by drawing together crowds of hearers, may seem to preclude the necessity of moving a step beyond their proper sphere. But there are many individuals and families in every neighbourhood on whom those attractions make no impression. Even in towns and cities of condensed population, where it requires no effort to attend divine worship, how many who live in the same street, perhaps, or within a few hundred yards of the sacred edifice, feel no disposition to pass over their own thresholds to hear the most admired preacher! How much more must this be the case with respect to villages and hamlets, whose scattered inhabitants reside several miles from the scene of an approved ministry! There are difficulties which no eloquence can remove; and there is often no way of doing good to such people, unless we bring the gospel to their very doors. The servants of Christ must therefore "go out into the highways and hedges, and persuade them to come in, that his house may be filled." And to obviate every excuse on the score of distance, felt by the outcasts of society, the preacher must open his commission within the precincts of their own dwellings, and win them to the truth by the manifest benevolence and disinterestedness of his labours.

"These difficulties," it may be said, "have been sufficiently obviated by the pious zeal of our forefathers, and the labours of the parochial clergy. There is scarcely a village, however small, unprovided with a church venerable for its antiquity, and a christian minister appointed by law, and provided with ample emoluments. The services of itinerants and village lecturers, with other efforts of an excursive and irregular kind of charity, are works of supererogation, needless efforts of zeal, in a land so well christianized, and supplied with so numerous a body of learned and regularly ordained clergymen, as Great Britain." And truly, if the whole of our vicars and curates "did their duty" in the true sense of the expression, the propriety of this objection must be admitted; since, whatever objections we may have to the established church, we are free to confess that our villagers would, in that case, enjoy all the essentials of salvation in their parish

churches. But the notorious failure of many "in holy orders," quite alters the case; while the gross ignorance, habitual irreligion, and depraved morals of their parishioners, evince in too many places the inefficiency of their labours, and the necessity of a more novel and efficient plan. So that if dissenters were under no obligation to promote those purer forms of christianity which they derive from the New Testament, their activity and zeal would be necessary to diffuse among their neighbours the simplest principles of morality and religion.

How then shall this object be achieved? To support many itinerants, regularly devoted to the work, requires funds not easily obtained. And to multiply separate interests within a mile or two of each other, in districts of small population, would be in many cases a rash experiment, the partial good of which would ill repay the injury otherwise resulting from it to the dissenting cause. One flourishing society, composed of people from several adjacent villages, under the fostering care of an enlightened and efficient ministry, will aways exhibit a more lovely example, enjoy among themselves a higher degree of satisfaction and improvement, and be made the means of doing more good, by their influence on the neighbourhood, and by the support of public objects, than the same or double the number of people divided into three or four separate interests, diminutive and cheerless, envious and unprofitable. If a fair comparison could be made between those country churches which have happily preserved their union and prosperity for a series of years, and others which have dwindled into insignificance by repeated disunion and subdivisions, we can have no doubt the result would confirm this remark. We know the Divine Spirit is not limited to time and place in the bestowment of success; but we also know that success is for the most part coupled with unity and co-operation. In proportion as the means of doing good have been identified with the affection, sympathy, and united zeal of christians, the blessing of God has been given to their exertions: the more indeed we consider the influence of moral causes, as exemplified in the history of our churches, the more assurance we shall feel that the kingdom of Christ and the salvation of sinners will be best promoted, not by multiplying separate interests in the same neighbourhood, but by the unity, zeal, and co-operation of flourishing societies.

But the stated labours of a pastor in such cases will allow but few opportunities of visiting the small and detached villages in his own neighbourhood. How then can his lack of service in this deportment be supplied, on Sabbath-evenings especially, except his deacons and other esteemed brethren will undertake the office of village lecturer? And how can these ministerial helpers discharge this labour of love to their own satisfaction, and the benefit of their hearers, except by discourses expressly adapted for that purpose? We wish indeed this office could always be undertaken by brethren whose station in life entitles them to respect, whose education qualifies them to conduct the service with propriety and interest, and whose character as christians bears the decisive marks of consistency and wisdom. If this system of localizing evangelical instruction, by monthly and weekly exercises, in the different parts both of town and country, could be carried into effect by men of this character, we can have no doubt the happiest consequences would arise from their exertions, in awakening the present, and improving the next generation.

To assist our brethren in so desirable a work, is the avowed object of the volume before us, which we have read with considerable satisfaction. It contains thirteen discourses on the following subjects. 1. Death. 2. The gospel preached to the poor. 3. Winter. 4. Sacrilege. 5. The advent of Christ. 6. The christian's adversary. 7. The difficulty of salvation. 8. Faith. 9. The same subject. 10. God grieved by sin. 11. The great harvest. 12. The end of time, the end

of change. 13. The redemption of the body. The style of these discourses is throughout plain and perspicuous, and well adapted to families and village congregations. Though there is nothing in the author's method remarkably striking or ingenious, which is a matter of little consequence, the work abounds in truths of the most weighty nature, enforced by a variety of scriptural arguments and illustrations. His aim is to affect the heart by informing the understanding, and to rear the temple of practical piety upon the solid basis of a sound judgment and a scriptural faith. We do not mean, indeed, to pledge our approbation of every sentiment and expression, or to recommend them as a perfect model of village sermons. But we should be sorry, by pointing out unimportant blemishes, to discourage a work which we think calculated to do much good. And though the christian public have long been favoured with the volumes of Burder, Beddome, &c. works of deserved reputation in this department, yet there is still ample room for more. We therefore give "The Village Lecturer" our cordial recommendation, and are sorry it has been delayed so long. We hope, however, "the writer's intention to publish the remainder of the series" will experience due encouragement, and be rewarded by permanent success. The following quotation from the sermon on "Faith" will serve as a specimen of the author's style, and justify the opinion we have given of it.

"It is a common saying, when any thing is told us which we think improbable, 'I'll believe it when I see it.' And the thing may be so incredible in itself, and the person who gives us the information may be so little to be depended upon, as to justify our not believing it, till we have at least some better proof of the fact. But were we to believe only what we ourselves have seen, were we to refuse to credit any thing for which we had not the testimony of our senses, we should remain all our lives in a state of the most helpless ignorance; we should be unable to transact the most common affairs of life. For almost all our knowledge rests upon the belief of things which have never come under our own observation; and almost all our actions are governed by expectations springing from the same kind of belief.

"Now this principle, by which we believe in the existence of unseen and distant things, and by which we are led to expect future things, is the same principle as that which, when applied to God and spiritual things, is termed in the scriptures *faith*. 'Now faith,' says the apostle, 'is the substance of things hoped for,' that is, gives substance to things hoped for, gives them an existence in the mind as realities; 'the evidence of things not seen,' or, as it might be translated, renders evident or manifest things unseen. There is no other way in which unseen things, things in their own nature invisible, can be rendered evident to us, than by our faith in them, or our believing them. The importance of this principle is manifest, since it lies at the foundation of all religion. Religion relates altogether to things invisible. 'He that cometh to God must,' therefore, in the first instance, 'believe that he is;' that is, that he exists. Not that there is any religion in this, 'for the devils also believe and tremble,' but there can be no religion without it. If we believe no more than this, however, we shall never 'come to God.' We must believe also in all his perfections, not only that 'he is great, and greatly to be feared,' but that there is forgiveness with him that he may be feared; that he is to be depended upon in all that he promises; that he is a faithful and holy God. Without this faith, this confidence in God, it is impossible to please him.

"Now surely there is no mystery in all this. What is there in this faith that is hard to be understood? How can it be matter of surprise to any persons to find this faith so much insisted upon in the New Testament, as the only means of justification and salvation, when it is so plain that all our knowledge of the things of religion, and all our care and concern about them, must proceed entirely from this principle? But then its excellence consists in this; that it does not, as I said, consist in a mere belief in the existence of unseen things. This is the foundation of religion, but it is not religion itself. *True faith consists in a confidence in God*, and in a humble expectation founded on that confi-

dence. It is this which gives it all its value. This faith alone will lead us to pray to God, to depend upon God, and to seek to obtain his favour in the only way in which he *can* be favourable to sinners, and in which he has *promised* to be favourable, through his son Jesus Christ. 'Whosoever believeth in him hath everlasting life.' Not whosoever believeth in the existence of Jesus Christ; that there was such a person once on earth, or that he now lives in heaven. This believing can avail nothing, because it is a dead faith, as St. James calls it; it brings forth no fruit, has no practical effect upon us. But whosoever believeth in the sense of confiding in him as a Saviour, depending upon his word, and seeking to be accepted through him, he and he only shall be saved; 'For by grace are ye saved,' says St. Paul, '*through faith*.'" Pp. 113—118.

Martha: a Memorial of an only and beloved Sister. By Andrew Reed.

He who has read a considerable number of the works that have been published to exhibit the character and actions of departed friends, and who tolerably well recollects their contents, must marvel not a little at the weakness, vanity, and folly of the greater part of the writers. Whether it is that a spirit of literary vanity more generally influences us in these than existed in other times, or that purchasers of books on all subjects are more numerous than they were formerly, we do not stay now to determine; but the fact is, we are deluged with new and almost worthless publications. An esteemed relative is taken to heaven; a friend expires, and the survivors cannot endure that the character and actions of the departed should not be continued in a world that greatly needs examples of virtuous affection and solid piety. In a few instances it has been well that such books have been published; but we have too often approved the character of the departed saint, and detested the vanity of the living writer by whom it was exhibited.

Martha Reed, whose life and death are professedly given in the present volumes, affords an example of practical kindness toward her connexions, of benevolence toward her fellow-creatures, of unaffected humility and true religion, rarely found in this world of imperfection; and her spirit and deportment in the last conflict were in full accordance with her previous life. The remembrance, however, of a former work by the present author, in which it has been said by an apparently deeply-injured and generous man that fiction is given for reality, prevents us from being sure that the pictures in the memorial before us are quite true to the original. And we are not of opinion that fiction can have half the usefulness of reality in any view that can be taken of the subject. We must also observe, that few things are more disgusting in an author, than clear evidences of a wish to represent his family, and therefore himself, as having always been, in rank and circumstances, much more respectable than has actually been the case; and of this offence we fear no one can aver the present writer to be entirely innocent. No man should even seem to wish to forget the rock whence he was hewn, lest he really forget the goodness of that Providence that has elevated him. We have been reminded, too, that there is such a thing as contriving to exalt one's self, by giving the opinions and feelings of others relative to our own character. It is a poor excuse to say, that such opinions were actually formed, and such feelings did exist; because it is quite certain that we were not obliged to tell this to the world; and he who is so wanting in modesty must, unless he would deceive himself, expect to meet the disapprobation of mankind. It will be happy for us who have to read books, when those who write them study to make the size of their works as small as they can, instead of toiling with an opposite aim; and it is our opinion, that the one before us would have been much more adapted for usefulness, had it been half its present dimensions.

That the volumes on which we have made these observations present an example worthy of imitation

we readily allow; but we dare not affirm that all which is here stated had actual existence in the character and deportment of Martha Reed, and in the circumstances and conduct of her family.

A Reply to Mr. Reed's Advertisement to the seventh Edition of "No Fiction," &c. By Francis Barnett, Author of "Memoirs of himself."

Concerned as we are for the honour of religion, and the general diffusion of evangelical truth in a benighted and unhappy world, we deeply regret that the causes of the contest to which the pamphlet on our table relates, ever existed. But since Mr. Barnett has been evidently injured by the publication of "No Fiction," no one can blame him for having attempted to defend his character, by an exposure of the delinquencies of that favoured but false publication. And if he is to be believed, of which we see no reason for doubt, Mr. Reed's work should have been styled, "All Fiction," rather than what it has been denominated. It must also be manifest to all impartial readers of the Memoirs of Mr. Barnett, that his conduct toward Mr. Reed, previously to the publication of the work of which he complains, was most generous; and, therefore, the evil fabrications of "No Fiction" are ungrateful as well as unjust. For our own part, we are disgusted to nausea by the publication of fictions on the subjects of religion; but we detest none so much as those which pretend to be narratives of facts. We may be told, that "whether the individual had or had not a real existence; whether the portrait were or were not in every feature a faithful, unflattering copy of the original; the work would be equally efficient for the purpose of usefulness," because the author has well succeeded in what he aimed at, which was the developing of the progress of a character. This we deem both untrue, and not a little pernicious; for, unless the fabrication remain unsuspected, (which is next to impossible,) the reader will be too ready to excuse himself from obligation to imitate an example, which he will think had never a real existence. His language will be, "It is all very fine, but it is much more than mortals can attain in the present life." The usefulness of such a work as "No Fiction" almost entirely depends on its being what it is styled, for the reason above stated, and because the God of truth cannot be so fully expected to use the creations of fancy, as he may be the correct relations of his own righteous acts, and gracious operations. Were we within one minute of leaving this world for ever, we could spend it in uttering a devout wish that authors would write no more fictions on religious subjects, being fully convinced that they have effected vast mischief, in corrupting the public taste, enervating the mind, preventing the perusal of our best books, and increasing the disinclination to study the word of God.

As to the "Reply," now before us, truth compels us to say, that if it displays too much acrimony of temper in the writer, it succeeds in proving that the author of "No Fiction" cannot justify himself for the publication of that work. No one can do justice to all parties without reading "No Fiction," Mr. Barnett's "Memoirs," Mr. Reed's "Advertisement to its seventh Edition of No Fiction," and the "Reply" to it, now before us.

A Sermon on Baptism, with an Address delivered on administering the Rite for the first Time in Public, after having ceased to baptize, from conscientious Scruples, for the greater Part of Thirty Years; by James Bass. Pp. 43.

We suppose it will be acknowledged, that if the discrepant opinions of those who differ from us on the subject of christian baptism were collected, they would form a work of considerable magnitude, and singular curiosity: yet, we ap-

prehend, were it contemplated to present the public with the accumulating pile, the first edition would scarcely escape from the press, before a second would become necessary, to provide for the new speculations of learned trifling and human ingenuity. When will our respected brethren make such an approach to unanimity of sentiment on this perplexed subject, that, though we should be unable to adopt their views, we may at least admire their harmony?

The wildest theorists ordinarily mix up such a proportion of truth with extravagance, that any person, whose veneration for the former is what it ought ever to be, almost fears to treat the latter as it deserves. This salutary feeling, together with our respect for Mr. Bass, softened our strictures on his former publication to a temperateness which some of our readers might be ready to think was scarcely consistent with the necessity of the occasion. It seems, however, that our animadversions excited some alarm, which has produced certain unguarded expressions in this manual of pseudo-baptism. "I deemed it my duty," says Mr. Bass, "to take notice of this review of my publication, because it was in the hands of *many of my people*, and might prove *injurious*." Note p. 15. But it remains to be ascertained, whether the manner in which he has noticed it may not considerably augment the evil deprecated; for is it possible that there should be persons at Halstead, or any where else, so oppressed with credulity as to believe, that our asserting that John baptized only those who confessed their sins, is "one of the greatest errors that was ever penned on paper?" How great must be the panic, and how desperate the cause, which involves its advocate in so rash an expedient, and brings upon him an *onus probandi* with which he struggles in vain! With Mr. B.'s predilection for his newly constructed system, it will scarcely be permitted us to remind him, that the sense we have given of the passage in question, is supported by the authority of the most approved commentators; but when we add, that it appears to be confirmed by the testimony of Jesus Christ, we feel assured the suggestion will not be treated with indifference.

That our Lord, then, in the 7th of Luke, 24—30, refers to the facts recorded in the 3rd of Matthew, and *substantially* repeated in the 3rd of Luke, we suppose none will attempt to deny. Now Jesus Christ expressly declares that "the Pharisees and lawyers," (those very persons whom John denounced as a "generation of vipers,") "rejected the counsel of God against themselves, *being not baptized of him.*" Here then the divine Instructor and Mr. Bass are at complete issue; and which of these our readers will select for their guide, we can be at no loss to determine. Thus we indignantly repel the unfounded charge of "creating history to suit our purpose," into which impropriety, we regret to add, Mr. Bass appears to us, by his evasive note (p. 14) to have grossly fallen.

But the concluding pages in this performance describe a transaction so perfectly anomalous—setting at defiance, as it does, every precedent throughout the extended range of example, both ancient and modern, that, were not the evidence to the contrary unquestionable, we should certainly say it never could have taken place; but that it must be an attempt from some quarter, to insult our forbearance, by burlesquing one of the most solemn rites of the christian dispensation.

It should seem that a solitary individual of our species, "whether saint or sinner," says Mr. Bass, "God knoweth," (for the system effectually provides against the arrogance of inquiry,) had been prevailed upon to appear in public, and try the efficacy of the new baptismal recipe. The following extract is from the unique address delivered to this person.

"As to you, my friend, who here present yourself to be baptized, remember, and let all remember, that what you hereby profess, is your own persuasion, that this rite is adapted, by God's appointment, for your furtherance in the christian faith, or for your spiri-

tual advantage. I know not what you are at heart, whether saint or sinner;—God knoweth!—nor is it made my business to investigate your religious state and character; but this I know, that you are one of the fallen sons of Adam, who need that grace to which this sign is ordained to point you. Observe then distinctly, I beseech you, and lay it much to heart, if you are still a stranger to inward penitence, that 'I baptize you with this water unto repentance;'—if a soul troubled for your sins, who have not found the peace of God, that I advise you to receive this sign, 'for the remission of sins,' *i. e.* as a wisely ordained means to direct you to it;—and even although you truly believe in Christ, yet, as a depraved man, that thus I baptize you, that, by faith in the grace which this water signifies, 'you may wash away your sins' by 'calling upon the name of the Lord,' while the sign passes upon you to help you in it.—In this view, it appears to me a reasonable and a most delightful service, and so I hope it appears to you also, and to this whole assembly; therefore now 'I baptize you,' &c." p. 41.

Just here it was natural enough for us to pause, and, if possible, discover in what manner the ceremony was performed. Immersion we knew to be out of the question—certain hints, also, had led us to doubt whether any other ordinary mode, already in use, could be admitted to the privilege of incorporation in this new *formula*. We confess that, having read the following passage, "I adopt that mode of baptism which represents the impartation of the grace it signifies to us; because we are not represented as being primarily conveyed into grace, but grace is represented as *conveyed into us*, to teach, renew, and save us," (p. 39,) we were totally unable to conjecture what novelty of administration was about to be introduced. But passing our eye, most opportunely, to the bottom of page 42, our solicitude was relieved by the following note: "*The water was neither poured nor sprinkled, but was applied with the hand to the subject.*" !!! Having read this precious *morceau* of obscure information, distrusting ourselves, we perused it again, and, whatever may be the astonishment of our readers, we assure them that we have copied it *verbatim et literatim*.

"The water" having been "applied with the hand to the subject," ("whether saint or sinner," we presume, was still unknown,) he was addressed in the following manner: "Will you keep the Supper? Will you take your regular part in 'holding forth the word of life,' in christian worship, in doctrine, in discipline, and in all parts of holy fellowship and holy living, as a member in the church of Jesus?" If this be not rendering the claim to originality indubitable, then farewell for ever all hope of success.

In taking leave of this subject, for it is not our intention that it should intrude any farther on our pages, we mention with regret, that, both in the "Address" and the "Sermon" we noticed allusions to a supposed departure from truth, attributed, in part at least, to love of dominion in the ministers of Jesus Christ. So far as we are concerned, our estimate of the author's piety effectually shields him from any imputation of insidious design; but, to some, these passages may have the appearance of an unworthy attempt to set an incongruous system afloat, by appealing to popular prejudice. Upon the whole, we are willing to hope, that, notwithstanding the attention Mr. Bass has already paid to this subject, he will perceive the necessity of deliberately revising and correcting his conclusions; and that, however wide his present deviations from the express directions of the New Testament, he may be ultimately brought to make them his exclusive guide as to the subject and mode of christian baptism.

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Intelligence, &c.

THE fifth Annual Meeting of the Society, instituted in London, A. D. 1818, for the Relief of AGED AND INFIRM Protestant Dissenting Ministers, of the Presbyterian, Independent, and Baptist Denominations in England and Wales, accepted and approved in their respective denominations, and who, having been settled pastors of congregations, have resigned their office in consequence of incapacity by age or other Infirmities, was held at the King's Head, Poultry, May 27, 1823, James Gibson, Esq. Treasurer, in the Chair. *Twenty-four* ministers have been relieved during the past year, *eleven* of whom have been relieved four successive years; *six*, some two, some three years; and seven have been admitted and relieved the last year. The income of the Society for the year, from funded property, and donations and subscriptions, was £318 10*s.* 2*d.*; the exhibitions to ministers, £380.

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SYRIAN EARTHQUAKE.

Extract of a Letter from John Barker, Esq. British Consul, dated Aleppo, May 9:—"I have informed your Worships of my preliminary steps towards the execution of your commands respecting the distribution of the Charity to my fellow-sufferers by the earthquake. Our difficulties increase at every step; but ably seconded as I am by my worthy colleagues, the French and Dutch Consuls, I hope to surmount all obstacles, and in due time to give your Worships and the Public a satisfactory statement of all our proceedings. Meantime I can assure you, the infinite details of this delicate business engross my whole attention. I have already realized 112,000 of the 118,000 piastres put at my disposal, with a saving of *agio*, seven per cent; and I make no doubt of being able to draw for the remainder on equally advantageous terms. Your hearts will bleed on learning the disastrous effects of the ophthalmia, during the month following the 13th of August. That extremely painful and dangerous disease was so prevalent throughout the district to which the earthquake extended, that I can venture to affirm not more than three persons in ten escaped the infection! Of nine persons who composed my family, five were sufferers from that cruel disorder. Of the survivors of the Jews at Aleppo (not more than 2400,) 74 lost their sight! And although the number of Turks and Christians here who became blind, immediately after their providential escape from the earthquake cannot be exactly ascertained, I can safely state it to be more than 1500! The names of the most destitute of these will appear in my future statements, and will very much increase the number of the partakers of the charity. The people of Antiochia, and the neighbouring villages, were also afflicted with ophthalmia, as well as those of Aleppo, but I did not hear of any person's having lost his sight in consequence of it.—I am happy to say, that six weeks have now elapsed without an earthquake strong enough to be generally felt."

From the Rev. W. H. Angus to Mr. Ivimey.

Hamburg, March 11, 1823.

Allow me, my dear friend, to send you the following, which I have translated from the "History of the different religious denominations in Altona, by John Adrian Boltens," published in Altona, 1790. I have extracted the following particulars from a very long story about things of very little consequence. If you judge them worth a place in the Baptist Magazine, you are at liberty to publish them.

A succinct Account of the Mennonite Church at Altona, extracted from the German History of different Denominations of Religion in Altona, by John Adrian Boltens.

"In the year 1536, was issued a severe decree in the six towns of Lubeck, Bremen, Rostock, Stralsund, Luneberg, and Hamburg, against the Anabaptists, a name then given to the adherents of the reformed religion as well as to the Baptists (Taufgesinnten). In this decree it was among other things strictly forbidden that any one should unite themselves to this sect. In 1555, however, it was partially rescinded, but put in full force again in Hamburg 1560, with this further prohibition, that no rebaptized persons should be taken into employment, or exercise any profession; and for a long time after this decree was read from the pulpits of the city. These violent measures, as well as the much greater toleration there was at the same time to be found in Altona, were doubtless the cause of many Baptists establishing themselves in that town. Many of this denomination indeed were to be found in Holstein in the middle of the sixteenth century. Menno Simons himself, who first systematized the doctrines held by the Baptists, (and from whom they took the name of Mennonites,) fled about the last mentioned period into Wustenfelde, a Holstein village in the district of Fresenburg, where many of his own religious sentiments had previously for a long time found a réfuge from persecution, and to whom he united himself. It was in Wustenfelde where this venerable man died in the year 1561. At that time the church at Wustenfelde was important for the number of its members, many of whom repaired time after time to Altona, and settled there in 1570."

"Notwithstanding the intolerant

decrees aforementioned, the Mennonites from Fresenburg increased in Hamburg, and at length liberty was granted them to meet for religious worship, but only in a restricted manner. For this as well as some other privileges they were indebted to Françies Noé, a Mennonite merchant, who himself afterwards settled in Altona; where also at the close of the sixteenth century full toleration was given, and a piece of ground presented them by Ernestus, Duke of Holstein, for the puspose of erecting a church, building dwelling houses, and burying their dead. This site was called the Freiheit, or Liberty."

"The free exercise of religion being now obtained in Altona, many Mennonites resorted thither, particularly prior to the breaking out of the thirty years war in Holstein, as well as prior to that event. Thus their number kept continually increasing, to which increase the intolerant decrees of Hamburg did not a little contribute. In course of time a difference of opinion arose as to the mode of baptism. This was the cause of the Mennonites now in Altona, which were one church, separating into two interests. The one maintained the mode by pouring; the other adopted that by immersion, and were therefore distinguished by the name of Immergenten. This separation continued until the year 1666, though efforts had been made towards a union, but without the desired effect. Of the two the Immergenten were the most numerous, and a new church was erected by them out of the profits of the whale fishery, in which many of their members were engaged. In 1683 these two interests became one, though each had its own preacher; and the new church having had the misfortune to be burnt down by the Swedish troops in the siege of 1713, a larger one was afterwards built. The last of the Immergenten ministers died in 1746, since which time the church has been supplied by one."

"From the records of the ministers of this church, they appear to have been, for the most part, men more remarkable for piety and moral worth, than learning and talent. Among them however for talent Jacob Denner stands an exception. He was born in Hamburg, Sept. 20, 1665. His father was Balthasar Denner, a deacon of a church in that city, and a staunch defender of the Immergenten. His son Jacob learnt in his youth the art of dyeing in blue: hence the new church, which was built chiefly by his efforts, received by way of ridicule the epithet of the blue church. He did not follow this calling long, but gave afterwards lessons in penmanship, in which he greatly excelled, and other instruction to young persons. He travelled into Spain, Portugal, and Italy, and visited the cities of Archangel, and Moscow, previously to his being chosen an assistant minister to the above named church, which office he entered into Sept. 20, 1684. Shortly after this he went to supply small destitute churches in Lubeck, Dantzig, &c. and returned to Altona, and there preached in the large Mennonite church, and occasionally in Frederickstad. In Altona his preaching became so popular as to be attended by great numbers of different denominations of christians, Lutherans, Reformed, and even pious Roman Catholics. His learning was not extensive, but he possessed the gift of a winning and persuasive eloquence in a very high degree. His preaching was frequented by the nobility of various rank. The Duke of Holstein, and even the late King of Sweden, under the title of Prince Gottorp, were occasionally of his audience."

"His son was the celebrated painter, Balthasar Denner, and his son-in-law was Dominicien Van der Smissen, who also excelled in the art of painting. On the occasion of the preacher's death, Brokes, the celebrated Hamburg senator, honoured his memory in some poetical compositions of his own, and busts were taken of him in bronze."

The present Mennonite church in Altona stands in that part of the town called the Freiheit, or Liberty, and the Rev. Isaac Goos is at present its pastor. The number of its members are about two hundred and fifty; and (as in the Mennonite churches in Holland) the mode of baptism is administered by pouring, to persons who have arrived at the age of discretion, and the ordinance of the Lord's supper is administered once every quarter of a year. Mr. Goos preaches alternately in Dutch and German, and supplies occasionally the Dutch reformed church in Altona.

MAY 28, the BUCKINGHAMSHIRE ASSOCIATION of Baptist Churches, assembled at New Mill, Herts. Mr. Williams read and prayed; Mr. West, Chenies, preached (Matt.

vi. 33); Mr. Tyler, (Ezra v. 16;) Mr. Elvey, London, concluded.—Evening, Mr. Collett commenced; Mr. Hopley, Hemel Hempstead, preached (1 Thess. i. 10,) and concluded. Baptized within the year, 50. Clear increase, 29. The churches supply thirty villages with preaching, and instruct in their Sunday-schools about one thousand children.—The next Association May 20, 1824, at Great Missenden.

The Baptist Churches of the MIDLAND District met in ASSOCIATION at Coleford, May 20 and 21, 1823. Mr. Fry was chosen Moderator. The preliminaries and letters were read at the commencement. The church at Withington, Herefordshire, was added to the Association. Sermons by the Rev. Messrs. Birt of Birmingham, (1 Thess. ii. 12,) Page of Worcester, (Rev. xi. 12,) and Waters of Pershore, (Prov. xix. 21.) The devotional exercises by the Rev. Messrs. Page of Worcester, Williams of Ryeford, Morrell of Brettell-lane, Fry of Coleford, Ragland, Drayton of Gloucester, Davies of Withington, Waters of Pershore, Coombe of Ross, Beddow of Coseley, and Birt.—The Circular Letter by Mr. Drayton. Mr. Fry to draw up the next Letter. Clear increase (of 28 churches) 92. The next annual meeting to be at Coseley, at the usual time. Messrs. Butterworth and Morgan to preach.

June 10, Rev. John Dunn was ordained pastor of the Baptist Church, HOLY CROSS, Staffordshire. Rev. John Scroxton of Bromsgrove delivered the introductory discourse, asked the usual questions of the church and minister, and received the confession of faith. Mr. Birt of Birmingham prayed the ordination prayer, and delivered a most interesting address to Mr. Dunn from 2 Tim. iv. 22. The Rev. T. Morgan of Birmingham addressed a judicious discourse to the church from Eph. iv. 31, 32, and v. 1 and 2, and closed in prayer. The endeavours of Mr. Dunn to recommend Christ in this village have been eminently blessed. The little band have risen from six members to twenty, and the congregation is greatly increased.—May the Spirit's influences largely descend, that the disciples may be comforted and edified, and that converts to Zion, here and elsewhere, may be numerous as the pearly drops of morning dew.

July 29, Rev. Cornelius Elven was ordained pastor of the Particular Baptist Church at BURY ST. EDMUND's, Suffolk. Mr. Dickenson of Rattlesden began the service with reading and prayer; Mr. Cole of Ottley delivered the introductory discourse, and asked the usual questions; Mr. Cooper of Stoke-ash offered the ordination prayer; Mr. Hoddy of Clare gave the charge from 1 Tim. iv. 5; Mr. Reynolds of Wattisham addressed the church from Ephes. v. 1, 2; and Mr. Hoddy of Bildeston concluded with prayer. Messrs. Reynolds and Dickenson gave out the hymns, and Mr. Baker of Stowmarket preached in the evening.

July 30, a place of worship was opened at NITON, Isle of Wight, when four sermons were preached by Messrs. Mileham, Tilley, Draper, and Saffery, from Isa. lii. 7, Psalm xxvi. 8, Acts xix. 32, and Acts v. 42. Messrs. Caston, (Independent,) Franks, Clay, Flood, Read, and Arnott, conducted the devotional services.—Niton is a village eight miles from Newport, on the south side of the island, about a mile from the sea; and with the surrounding parishes presents a considerable population. A zealous friend to evangelical truth, a member of Mr. Franks's Church in Newport, has been anxious to provide it with a faithful dispensation of the gospel, and for this purpose has converted a large malt-house into a remarkably agreeable place of worship, with a good school-room appended.—Mr. Arnott of Portsea purposes to preach at Niton,—and Chale, (a village two miles distant,) for some months. He is now assisted by the Baptist Home Missionary Society; and if intimations of the Divine blessing are granted, he will probably settle with his family at the former place.—Persons well acquainted with Niton, and the attendant circumstances, contemplate the effort with great satisfaction.—The *whole* expense of this undertaking will be moderate, yet the praiseworthy individual who has been most active in the establishment of the interest cannot be expected to sustain the charge. He intends to convey the premises to Trustees, and thus to make them the property of the public, to whom application will be made; and we think few cases of this description can be produced with better claims to the attention of the pious and the liberal.

On the Death of Mr. Ward.

Immortal Ward! his spirit's flown;
His name from shore to shore is known;
He travell'd far from shore to shore,
He foreign nations did explore,

There to hold forth the sinner's Friend,
And heathen superstition rend.
But now his work on earth is done,
His battle's fought, his victory won.

Fearless he cross'd the briny wave,
And rush'd the dying souls to save:
His God was with him on his way,
By him his power he did display:

But stop, I cannot, cannot speak;
Words, though angelic, are too weak;
I cannot speak his real worth,
His words through Christ gave hundreds birth.

But now he's left this world of pain,
And gone to join the Lamb once slain;
Gone to receive a crown of gold,
And glories that are yet untold,

Glories that will not fade away,
But last a long eternal day.
Immortal Ward! his mem'ry's dear
To all that Jesus truly fear.
But now his work on earth is done,
His battle's fought, his victory won.

Amicus.

On the same Subject.

Weep, Zion, weep, let tears of grief
With calm submission flow;
The man of God
His "course" has trod,
And finds a permanent relief
From all his labours in this world of woe.

Weep, Zion, weep, a saint is gone
To his eternal "rest;"
With love and fear
He labour'd here,
But now his ardent spirit's flown,
To be for ever blest.

On earth he sojourn'd for a while,
And like his Master prov'd
A fervent zeal
For sinner's weal,
Anxious their footsteps to beguile
To paths his spirit lov'd.

But he is gone to wear a crown
Which cannot fade away,
And midst the blest
Enjoy a rest,
More soft than earthly beds of down,
In realms of ceaseless day.

E. Dermer.

"In the multitude of my thoughts within me, thy comforts delight my soul." Psalm xciv. 19.

Amongst the subjects that I find
To occupy my musing mind,
With sweet retirement blest,
Thy special comforts fill my soul
With holy transport, as they roll
In happy numbers, to control
The sorrows of my breast.

Far from the noise of busy day,
In happy solitude I'd stay,
Where no distress annoys:
The pleasures that the world admire,
In vain to tempt me may conspire;
My soul disdains th' unhallow'd fire,
And seeks sublimer joys.

When I review thy mercies o'er,
And think upon the Man who bore
My sins upon the tree;
I blush with shame to think that I
Should still delay to crucify
Those sinful lusts so loath to die,
Since Jesus dy'd for me.

O give me strength to strike the blow,
To wound my sins, and lay them low,
Without a hope to live:
Still may thy sanctifying grace,
In swift, progressive, steps erase
The brood of evils from the place*
That I to thee did give.

Sydnas.

* The Heart.

Calendar for September.

1. Moon passes Mars X aft.
4. New Moon X. 19 aft. Too far south to throw its shadow on the Earth.
6. Moon passes Mercury X. 45 morn.
7. Moon passes Venus VII. 15 aft.
9. Ceres south V. 7 morn.
11. Herschel south VII. 17 aft.
19. Mercury 3 minutes south of Spica Virginis.
20. Full Moon IX. 1 morn. Too far north to pass through the Earth's shadow.
24. Moon passes Saturn IV aft.
24. Moon passes the Pleiades.
27. Moon passes Jupiter XI aft.
30. Moon passes Mars X. 45 morn.
31. The following Stars south, (merid. Alt. at London prefixed.)

90°0′ Rastaben (Dragon's head) V. 28 aft.
47.3 Altair (Eagle) VII. 18.
8.5 Fomalhaut (S. Fish) X.23.
52.50 Markab (Pegasus) X.30.
66.45 Alpheratz (Andromeda's left eye) XI.34.
73.9 Mirach (Andromeda's waist) O.38 morn.
61.5 Aries's following horn, I.35.

Irish Chronicle.

The following Statement, extracted from a Letter, addressed to one of the Society's Agents in Ireland, by the pious and benevolent Lady O'Brien, cannot fail to excite considerable interest, especially among Christian Females, on behalf of the Society's Female Schools.

"Some years ago, two of the girls who had been educated in our Schools, obtained some knowledge of satin-stitch, from a person who chanced to reside in their neighbourhood for a little time. From these girls, six or eight others learned it, and were, occasionally, employed by ladies in the neighbourhood, but could not get sale for the work done on their own account.

"In October, 1822, when that most useful institution, the British and Irish Society, was formed, Lady O'Brien sent specimens of these poor girls' work to Miss Rollesten, the Secretary, and requested her to say to the Committee, how melancholy it was to see young women, who could do such work, nearly naked for want of employment. Miss Rollesten was no sooner informed of the circumstance, than she exerted herself to get orders for work, and in a short time, more was called for than the girls, already taught, could do, so that it was necessary to instruct others, which has been done gratuitously, as well as could be expected by persons of little experience in such business. There are now three hundred young women engaged at this work in the county of Clare, and, from the improvement which has taken place in their habits, since they learned it, there is every reason to hope, that, if this simple domestic manufacture can be carried on for a few years, it will be of the greatest benefit to the female peasantry.

"It is generally supposed, when manufacture is mentioned, that a number of women are so congregated together, as to render employment injurious, instead of beneficial; but this is not the case here. The work which, in many instances, is so clean, as not to require any making up, is done in the wretched hovels of our miserable peasantry. It is, at present, given out by ladies, one day in each week, and the worker, together with her work, receives a small book, or tract, which she returns when the work is done. The benefit of such a system may easily be conceived; but the impossibility of speaking to such a number, as are to be served with work in one day, as also, the uncertainty of ladies being able to attend regularly, makes it most desirable to place it under the superintendence of a family, who will improve the opening which God has made, for the moral and religious improvement of this neglected people; and there is every reason to hope, that, if such persons can be found, instruction may be conveyed in a way before unthought of, but, perhaps, quite as beneficial to the mind as the ordinary modes.

"Since every thing will depend upon the zeal and activity of the persons to whom the superintendence of this business is committed, it cannot be too earnesty desired, that God may be pleased to direct to persons suited to the undertaking. It seems a situation well suited for a Missionary's family, and, though the labour of attending to it is very distressing to the ladies now engaged in it, they do not like to put it into the hands of any persons who have not the interest of the religion of Jesus at heart."

At the earnest request of Lady O'Brien, and other distinguished Protestants in that part of the kingdom, Mrs. Thomas has undertaken the superintendence of this useful Institution; and, for that purpose, Mr. and Mrs. Thomas, with the consent of the Committee, have removed from Limerick, to Newmarket upon Fergus, thirteen miles from that city, and within eight miles of Ennis, the capital of the county of Clare.

N. B. A box of the children's work is sent to London, for the inspection

of any persons who may be desirous of seeing it, concerning which information may be obtained from the Secretaries.

Extract of a Letter to the Rev. Mr. West, dated

Collooney, June 19, 1823.

Reverend Sir,

It is acknowledged by the better sort of people, in every direction where our schools are established, that the designs and operations of the Baptist Society have been appropriate and efficient in diffusing the blessings of pure scriptural instruction to the lower classes, who had neither the means nor the hopes of these benefits from any other quarter. It is observed, with respect to the progress which has been made in fulfilling the purposes for which the Society was formed, that its success, by its means and instruments, have proved, in a high degree, pleasing and satisfactory. I now proceed to relate another instance of the power of divine truth, and of one who has been plucked as a brand from the everlasting burning, the subject is Patrick M'Andrew, mason by trade, of this town; he was born of Catholic parents, who endeavoured to instruct him carefully in the tenets of their religion, but when he grew up he addicted himself to the basest practices on every Sabbath-day, in sport, rioting, and drunkenness: his father requested of me to advise him against the evil of his ways; I told him I would, and availed myself of the opportunity of presenting him with a Bible to read, and intreated him to read it carefully, and that he would receive better advice and instruction from it, than any man could give; he told me he would consent to read it, merely to please me, and to satisfy his own curiosity. Accordingly he began to read, and his desire for reading and inquiring daily increased, his sins became a burden to him, when he found himself exposed to the wrath of God, and condemned by his law; at length his understanding became enlightened, he was enabled to believe in the Saviour for salvation; and is now praising God for the great truths contained in his word; and fervently praying for those individuals who have undertaken to illuminate this country with the glorious light of the everlasting gospel of peace.

From the Rev. Mr. Thomas to Mr. Ivimey.

Limerick, July 11, 1823.

The Committee will now see the importance of their steady perseverance. The Dromaland and Ballycar schools, which I mentioned to you, are now flourishing in superior style. Lady O'Brien is greatly pleased with the zeal of her school-master; he reads and endeavours to expound the Irish scriptures with great diligence to the people on the week evenings, and on the Lord's-days. Lady O'Brien hopes that he might be encouraged by adding to his salary that of a Sabbath reader. The male and female school in Limerick is flourishing, and is daily increasing. The word of God has great circulation. Had the efforts been made forty years ago that are now making, we should have no murders, burning, nor rebellion; the people would have learned to "fear God and honour the King." May we not hope that by the exertions of the Lord's people, and his divine blessing upon them, that rebellion will be turned into obedience, and hatred into love. I have preached since my last to very large congregations, from the decks of ships, who were very attentive; sometimes persons come up with sneers and laughter, but they generally become very attentive before they go away. At the time of preaching, the crowd increase so much that I am constrained to speak as loud and as long as I can stand, which I fear has injured me inwardly, and still the people appeared unwilling to depart. Multitudes, particularly Roman Catholics, have heard the gospel, I trust, in this way. I preach to the poor in the poor-house here, and in the school-room. I could not reasonably expect many to attend, it is so badly and inconveniently situated for preaching, but a good place for a school, as it is a poor, prejudiced, and very wicked part of the town. Had I a meeting-house I might have a considerable congregation under every circumstance. I preached at Ennis to a great rabble; the magistrate kindly sent the police to protect and hear me. I have been twice since my last to New Market on Fergus, and preached each time, and at Six-mile Bridge, &c. &c.

I am, my very dear brother, yours most sincerely and affectionately,

Wm. Thomas.

From Con Hart to the Rev. Mr. West.

Dublin, July 19, 1823.

REV. SIR,

Yesterday evening I arrived in town, after coming from Errice with a favourable journey. The country there is peaceable and quiet, &c.

The first night I stopped in Dickson's house, accompanied with Ruddy, the schoolmaster; where I had an opportunity of reading and explaining the word of God in the Irish language to a house full of hearers, who seemed to be very much concerned, and paid every attention; but Ruddy asked, Why are we called Christians, and bear that name, if both ourselves and our leaders are wrong in our opinions? I told him they only bore the bare name of a Christian, and that those were not Jews who were only so outwardly, but those who are so inwardly after the spirit; and that real Christians, who believe the gospel, differ from those who bear only the name. I took some pains in stating the nature of the law, and the curse denounced against transgressors; and, on the other hand, the nature of the gospel, and the blessed state of the believers of it, or of those that come to Christ, poor, blind, and naked, having no confidence in self-righteousness, in an arm of flesh, or in their fellow-creatures.

The day following travelled as far as Tarmin, to O'Neill's school, where I got an opportunity of explaining to a house full, who came rather to see the inspection than to seek instruction. However, I examined the children, and asked whether they knew the nature of what they read; and read and explained some interesting passages, while the hearers stood mute.

On my return from Errice, I met an old woman on her return from performing a station there, in a place called Dovagh; she being so fatigued and weary she hardly could travel the road. I asked her whether it was for the sake of the body or of the soul she took that journey; for she was infected with the complaint called the rose, or the erysipalas, and it is customary to go to such places for relief. Her answer was, for both. I asked her, if she found herself perfectly cured. She answered, "No." "Neither (says I) is it of any good to the soul." I reasoned with her for a long time, and read, but she refused to hear; but the man that accompanied her said that I was right in my views. So I conversed with him for a long time, and so parted.

There are more superstitious practices in E——— than ever I heard of in any other part of Ireland.

I remain yours truly,

CON HART.

From Roger Mullorky to the Rev. J. West, Dublin.

Ardnaree, June 20, 1823.

REV. SIR,

This day I returned, after travelling among our schools in Tyrawly in the county of Mayo.

I had various conversations with the people in several villages as I passed along, but more particularly in Ballecastle, where I endeavoured to answer the questions and satisfy the objections of the most inquisitive of my hearers. This I effected by reading and explaining applicable portions of the scriptures in their hearing, and expostulating with them on their own catechism.

I next went to the parish of Killbride, where there is what the inhabitants call a blessed well; it is dedicated to a St. Bridget. I brought an intelligent man with me, who knew the country, and asked him the following questions. "Do any come to this well, at this period of the world, for the purpose of performing pilgrimage?" He said "No." I again asked, "What was the reason of that?" He said he believed the circulation of the scriptures among the people has put an end to that foolish practice. I stayed there a few hours, and went from thence to the parish of Lacken, where we have a school that contains one hundred and twenty-nine children, all Roman Catholics, except two or three that belong to Englishmen, who are of the water-guard. There was a lot of clothes deposited in the hands of William Burke, Esq. by Colonel Cuff's agent, for the use of the very poor children at the above school; but he would not distribute them himself, lest he should not please the people, for he had not as much as would supply them all; consequently he requested I would take the distribution on myself. Therefore I selected such as required them most; all such as I pointed out got a portion at that time.

I remained in that neighbourhood two days, and during that time I frequently endeavoured to make my various hearers acquainted with the gospel plan of salvation. While I am

writing this letter, I have had many about me who are fond of searching the scriptures, and I am often visited by persons from the country, who wish to think for themselves.

I remain, Rev. Sir,

Your very faithful humble servant,

ROGER MULLORKY.

From J. O'Brien.

Collooney, April 15, 1823.

I ASKED a boy in Robert Bealy's schools when reading the first chapter of Mark and seventh verse, "Who spoke the words of that verse?" he answered, "It was John the Baptist." "Who is John the Baptist?" "A witness of the light." "Of what light?" "The true light, Jesus Christ." "Who is Jesus Christ?" "The Son of God." "Why was he called Jesus Christ?" "Because he came to save sinners." "Are you a sinner?" "Yes, and every man living." "How do you know that you are a sinner?" "Because I have broken the commandments." "Perhaps every man did not break them, how then can all be sinners?" "It is written that all have sinned and come short of the glory of God." "As you say you are a sinner, how do you expect to go to heaven, as sinners are not allowed to go there?" "I hope to go there through the merits of the Saviour."

In most of the other schools also, the children seem to understand what they read, and made suitable answers to the questions I proposed to them.

The Account for the Appendix to the Report of the present Year being closed, the following Sums, collected by Mr. Pritchard, are acknowledged here.

BRIGHTON.

	£.	s.	d.
J. Mortlock, Esq.	10	10	0
Collection at Mr. Packer's	8	11	0
R. Tamplin, Esq.	1	1	0
Mr. Holden	1	1	0
Mr. Lashmar	1	0	0
Mr. Hannington	1	0	0
Mr. Wigney, Jun.	1	0	0
Mr. G. Wigney	1	0	0
Mr. Davis	1	0	0
Mr. Carter, for the Schools	1	0	0
Mr. Alfree	1	0	0
Mr. Slee	1	0	0
Collected in small Sums	6	5	0

LEWES.

By the Lewes Auxiliary Baptist Missionary Society (a Moiety of the Balance in hand)	6	2	7
Contents of a Parlour Missionary-box	0	12	10
— Baldock, Esq.	2	0	0
T. Dicker, Esq.	1	1	0
Mr. Boys	1	0	0
Mr. J. Rickman	1	0	0
Mr. P. T.	1	0	0
Collected in small Sums	2	19	7
	£51	5	0

W. P. A. is informed that £1 was received last January. The Subscriptions are not noticed in the Irish Chronicle, but will appear in the Appendix at the end of the Report for this year. Also, that £1 has been received in August, which will appear in the same way in the Report for next year.

Subscriptions or Donations received by William Burls, Esq. Treasurer, 56, Lothbury; Mr. Ivimey, 20, Harpur-street, and Mr. Pritchard, 16, Thornhaugh-street, London, Secretaries.

Missionary Herald.

BAPTIST MISSION.

Home Proceedings.

WELLINGTON, SOMERSET.

On Wednesday, July 30, a Missionary Meeting was held at Wellington, Somersetshire. — The services were commenced by a sermon on the preceding evening from Matthew ix. 38, by Mr. Viney of Bridgewater; in which the figurative representation of the scene of Missionary labour, as "the harvest"—the propriety which the Almighty has in it, as being "the Lord of the harvest"—the character of those who are employed by him in its services, as being "labourers"—the inadequacy of those who are thus engaged, in proportion to the magnitude of the work—and the consequent duty on the part of christians to pray for large accessions to their numbers were points urged in the sermon with force and ability.—Mr. Gabriel of Stogumber commenced, and Mr. Clarke of Taunton closed the service with prayer.

On the following morning the services were commenced with reading the scriptures and prayer by Mr. Dyer, Secretary to the Parent Society. Prayer was then offered by Mr. Toms of Chard; after which Mr. Singleton of Tiverton preached from Job xix. 25, 26; in which the preacher took a luminous view of the interesting object of the pious believer's contemplation—his devotional application of this object to himself,—and the animating supports which these views afforded in the immediate prospect of immortality. From the happy situation of the true christian in his approach to death and the grave, arising from the distant but delightful view of a triumphant resurrection to glory and felicity, the preacher made a striking transition to the miserable condition of the Heathen world, as ignorant of *the Redeemer*, and consequently strangers to the hopes and prospects unfolded by the Gospel; and hence took occasion to press upon the attention of his audience the necessity of active and energetic efforts on behalf of millions of our fellow-creatures, perishing in ignorance and sin. The service was closed by Mr. Cuff, Independent minister in the town.

In the afternoon a sermon was preached by Mr. Hatch, (student from Stepney,) supplying Watchett and Williton.

In the evening a public meeting was held, for the purpose of forming a Missionary Association for Wellington and its neighbourhood, in connection with the Western Auxiliary, at which William Cadbury, Esq. presided; when Mr. Dyer communicated the most recent intelligence respecting the Mission, among which was the mournful tidings of Mr. Ward's death; to whose memory a tribute of affectionate respect was paid by several of the speakers in the course of the evening. The Meeting was also addressed by Messrs. Clarke, Toms, Gabriel, R. Horsey, Baynes, Viney, Singleton, Humphrey, and by Wm. Cadbury, Esq. the Chairman.

Thus closed the services of a day which will not soon be forgotten by those who had the happiness of sharing in them. And most earnestly is it hoped, that the impulse then given to Missionary ardour and zeal will not soon subside—that this Missionary Association will prove an efficient instrument of strengthening our Western Auxiliary, and that others may be stirred up, to form similar Societies, till there shall not be a town or village in our native island without them. That thus the means may be furnished of sending the gospel into every part

of the heathen world, and the time be hastened on when "All nations shall be blessed in our Redeemer, and shall call him blessed." Hasten it in thine own time, O Lord! Amen.

J. B.

Foreign Intelligence.

SERAMPORE.

No farther accounts relative to the mournful event at this station, announced in our last Number, have yet reached us. From a letter, addressed by Dr. Carey to Dr. Ryland, dated January 30, we learn that his own health was seriously impaired during the preceding month, but that, at the time of writing, he was "nearly as well as before." In the same communication, after adverting, in a feeling manner, to the numerous instances of mortality which had previously taken place among Missionaries, he proceeds to observe;

"The success within the last year has been very considerable. The additions at Dinapore, at Beerbhoom, (formerly reckoned a part of Cutwa, though sixty miles distant at least, but forming a separate church, under the care of Brother Hampden, and promising fair to be two churches within a short time,) and at Chittagong, have been greatest. Brother Thompson has baptized a pundit at Delhi, and writes that the principal Mahometan ecclesiastics, and those of the most learning, indignant at seeing Christianity assume, or rather claim, a higher place than Moosulmanism, have begun to examine the scriptures closely. They read the Arabic Bible, and frequently meet Brother Thompson to argue upon disputed points, especially the Divinity of our Lord Jesus Christ.

"The attempts at Female Education by Miss Cooke, in Calcutta, have been successful beyond all previous calculation; and education in general makes great progress. The last examination of the students in Serampore College was highly gratifying. We were, two or three years ago, obliged to desist from several of the Translations for want of funds, and I fear shall be obliged to decrease the number still more from the same cause.* After all reduction, the labour of reading proof sheets, and examining the versions in the press, keeps me as fully employed as I can wish to be. I hope another year will get me through my Dictionary, which will be a considerable relief, as that occupies two days every week.

"I have lately read with great interest the life of dear Mr. Scott.† So many scenes to which I was a witness, and so many circumstances, which, at the time, were of great importance to me, were thereby brought to my recollection, that I have not for a long time felt so much pleasure in reading a work as I have that. I feel deeply the disparity between him and myself, and am humbled thereat. What a life! What a death!"

We extract the following particulars from a letter, addressed by our lamented brother Ward to Mr. Dyer, dated February 27, only eight days before his decease.

"The annual examination of the students of Serampore College took place on the 9th of January, in the College hall, at which His Excellency Colonel Krefting presided, when various exercises were exhibited in the Sungskrit, the Bengalee, and the Persian languages. The head student in the Sungskrit gave in a translation into the Bengalee of the *Dushu-koomar*, a Sungskrit poem. Several students of the Jyotish gave accounts of the books they had studied, and the progress they had made: and it appeared that most of the young people had been studying a system of Geography, and delineating Maps of Hindoost'han. At the close of the examination, His Excellency Colonel Krefting, in the most condescending manner, distributed the rewards to the different students. The exhibition was truly gratifying. We have received news of the expected baptism of two other Christian students of the College now in Beerb-

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* Intelligence of the late liberal grants by the British and Foreign Bible Society had not then reached Serampore.—*Ed.*

† The late venerable Rector of Aston Sandford.—*Ed.*

boom, in addition to the one baptized a month or two ago.

"On the 23d December, the Marchioness of Hastings, accompanied by Lady Harriet Paget, and several other ladies and gentlemen, condescendingly paid a farewell visit to the Mission family at Serampore. Her Ladyship went over the premises, visiting the Botanic Garden, the Printing Office, the Steam Engine, and the College. The students were assembled to receive her Ladyship in the College-hall, with whose appearance the Marchioness expressed herself much gratified. The peculiar interest which Lady Hastings has taken in the improvement of India, renders her departure a subject of deep regret.

"Mrs. Mack, assisted by Mr. Ward's eldest daughter, holds meetings with the native Christian females at Serampore twice a week. They are learning to read, and to use the needle, and appear pleased with their new engagements, from which we hope much good will result. They sing a hymn in Bengalee, and one of the native females offers up a prayer before they break up.

"In the month of January, a bamacharee, calling himself a bruhmacharee, a brahman, called at Serampore, and staid two or three days, having a boat and palanqueen in attendance upon him. This man drank brandy and eat biscuit without the least hesitation, and could scarcely be prevented from drinking to excess. An orthodox Hindoo, on the contrary, holds spirits and food cooked by others in utter abhorrence: nay, the reception of such food involves the loss of cast, bringing on the offender indescribable misery. Yet this bamacharee preserves his cast and his honour undiminished. Such are the extremes into which a people go who are led by custom, without investigating the causes and consequences of things.

"Mr. William Carey, of Cutwa, has recently paid a visit to his father, accompanied by two native preachers, whose appearance, conversation, and prayers were very gratifying. They speak of their congregations around Cutwa as listening to the gospel with an attention which affords the hope that they feel a considerable interest in it, though they have not courage to avow it by taking up their cross, (the loss of cast may properly be compared to a crucifixion,) and following the Redeemer.

"The native converts at Serampore, whose knowledge of the gospel, and practical exemplification of it, encourage their teachers to send them out as itinerants, spend part of each Lord's-day in the neighbouring towns and villages, scattering the good seed. On the Monday evening, at a meeting for prayer, they give accounts of their discourses with the heathen; and these accounts supply matter for prayer and further exertions; and are finally embodied in the quarterly reports of the Hindoo Missionary Society established at Serampore.

"On Lord's-day, the 26th January, a young man of the name of Richards, from the artillery at Dum-Dum, and also a widow, were baptized at the Lall-Bazar chapel at Calcutta, by brother C. C. Aratoon."

DUM-DUM.

The pious soldiers at this place have obtained a piece of ground on the borders of the cantonments, and have removed the native school to the new ground, and are collecting on it the bricks for their new chapel. The attendance on preaching at the new school-house is encouraging: on the 12th it was filled with attentive persons. The old thatched chapel was so decayed, that the first storm would no doubt have blown it down: they have therefore taken the materials to build this new school-room. The journal of Subroo, the native preacher, is drawn up monthly by Mr. May. In the month of December, Subroo could not itinerate to any great extent, as, besides his having to engage in morning and evening public worship with the members of the church, and the superintendance of the school, he had in that month to take charge of the erection of the school-room, &c. He visited, however, several villages, and conversed with a number on the way of salvation by our Lord Jesus Christ.

JESSORE.

Out of thirty families of which the village of Anundanugur in Jessore is composed, we are informed that twenty-five wish to embrace the gospel. On the 19th December, three persons of the names of Gunesh, Nityaee, and Junuka, belonging to these friends, vi-

sited Mr. Thomas in Jessore; staid two or three days, receiving instruction, and promised to return, and be baptized, if accepted, on the 2d of February. Gunesh is the leader of this band of inquirers. Mr. Thomas also informs us, that he has engaged Ketabdee as an assistant in the branches of this church meeting at Vusipore, Badpookur, and Gourenatpore. In December nineteen members sat down to the Lord's Supper at Christianpore, another branch of the Jessore church. The four native preachers have itinerated as usual.

CHITTAGONG.

Mr. Fink thus writes under date 31st December. "A few days ago I was visited again by a Burman, with whom I used to converse about religion, and when we were conversing with him, and teaching him how to adore God, especially in prayer, he lifted up his eyes, and said, 'Have mercy on me, O God of these gentlemen.'—This man is now become humble, and has encouraged us to go with him to his village, and to preach the word to his family and others, which we have promised to do." Mr. Johannes, superintendant of the Benevolent Institution at Chittagong, writes, "The number of children now on the list is 140. The progress of the highest class, as was observed by the visitors at the last examination, is as follows: Worked double rule of three; answered questions in grammar; repeated select parts from Natural Philosophy, such as Q. What is religion? A. That worship or homage due to God, considered as Creator, Preserver, and (by Christians) as the Redeemer of the world. How many religions are there in the world? Four, the Christian, the Jewish, the Pagan, and the Mahometan. These boys read the Bible, and repeat catechisms and hymns by heart. As to their conduct at home, many appear very orderly now: they read their Bengalee Testaments to their parents, and often meet together to converse on religion. Once careless and indifferent to learning, they now value it, considering it as that which will not only make them wise unto salvation, but make them useful members in society. When I consider my own case, as once in the broad road to destruction, and that I was snatched from ruin, I cannot but hope that there will be some in this Institution who will have cause to bless God with their latest breath. It is highly necessary that the boys should be taught to read the Bengalee, that they may enlighten the minds of their parents, who are little better than their heathen neighbours. I had some months ago devoted an hour or two after the English, in teaching the monitors Bengalee, and succeeded so far as to bring them to read the New Testament, but other things interfering I was painfully obliged to give up this part of my work."

MIDNAPORE.

Mr. De Cruz of this station thus writes: At Muneebgur, Purtabpore, Tumlook, and Gavakhalee, read tracts and the gospels, and distributed among the villagers about twelve hundred Orissa and Bengalee books. The inhabitants formerly were afraid to receive books lest they should be apprehended, but in visiting these places at this time they came and earnestly begged books. Many of them said they wanted information. They did not know before, but now they were convinced that we wished only to diffuse heavenly knowledge. The native preacher, Mudun, in a letter dated 20th December, mentions his having met with six persons at Gavakhalee, where he was itinerating, who intreated to go with him to Midnapore to be instructed and baptized.

DINAGEPORE.

"*Victory to the Lord.*—The petition of Shree Ram-Nidhee, christian. With the highest respect I send numerous salutations. Through the goodness of God, the body is in health. I always pray for your prosperity, and hope that I am enjoying the benefit of your prayers. Mr. Fernandez has erected a house at Beergunj, about eighteen miles from Dinagepore, where, from the 18th to the 26th November, I itinerated to the extent of three or four miles, publishing the glad tidings: many persons heard, and accepted of religious books. Persons of education received the books, and conversed with me on their contents, and appeared pleased.—I have regularly itinerated from Sadamahul to the distance of three or four miles all around. We

have also at Sadamahul worship every day, when nearly one hundred persons attend. I rejoice to see that these converted worshippers are humble, and that they are filled with comfort while they sing the praises of God. I go annually to the fair at Nekmurud, where nearly 50,000 people assemble, and stay there five or six days, making known the gospel, and giving tracts to those who ask for them. You will receive the particulars respecting the state of the church from Mr. Fernandez. The salutation of all the members to the brethren at Serampore."—Mr. Fernandez has favoured us with a letter, in which he says he has at present not less than *twelve candidates for baptism.*

BENARES.

Mr. Smith thus writes in January: Shiva-das, rajpoot, called on me the last month, with a Hindee Testament and a hymn book; he is very anxious to join the church. He was formerly with me for instruction several months, but went away, and served as a sepoy; but he did not leave off reading the Testament in his leisure hours, notwithstanding the opposition he met with from his countrymen; but when they were very much against him, he left his situation and came to me.—On the 6th Dec. 1822, I went to Shivapore melah,* six miles from Benares, where crowds of people heard the gospel, and gladly accepted thirty Hindee gospels with some tracts. On the 12th, a melah took place at Puchasmochun, where I went, and spent a considerable time, reading and expounding the scriptures to crowds of attentive Hindoos, and gave away twenty-eight copies of Hindee Gospels. On the 13th, went to Chowkaghat melah, in company with Mr. Adlington and Mr. Bowley.

After speaking, we gave away many copies of the scriptures. I am going to leave Benares to-morrow morning for Allahabad fair with Shiva-das. I expect Mr. Bowley will go with me.—I have twenty-seven children in the native school, some of whom can read pretty well.

* Or fair.—*Ed.*

FUTTYGHUR.

Mr. Richards, in a letter to Serampore, dated 10th of January, says, that he has at present a viragee under instruction, who has shaken off the chain of the cast, and has declared before all the people that for seven years he has practised the superstitions of a viragee without the least benefit, and has now rejected them. Mr. Richards has also hopes of a brahmun learned in Sungskrit, who has read one of the gospels through, and has commenced another; he declares that the Lord Jesus Christ is the *niskulunker uvutar*, the spotless incarnation. He has forsaken his idols, and given his images away, as fit companions for the moles and the bats in the lumber room.—Mr. Richards, in his journal, says, that some Musulmans were very angry with him one day because he affirmed that Christians worshipped the living, while the Mahometans worshipped the dead. But they acknowledged that he was correct, after he had reminded them, that the koran admitted that Christ was in the fourth heaven.

KINGSTON.

It will be seen by the following extract of a letter from Mr. Knibb, at Kingston, to a friend in Bristol, that further assistance is greatly needed there. We have the pleasure to add, that two Missionaries, at least, are expected to take their departure for that port in the Ocean some time in the course of next month.

Kingston, May 3, 1823.

Long before this reaches you, you will have heard of our safe arrival at this place. Kingston is our destination at present, and will probably continue so, should life and health be spared. Here is much for all of us to do. I have had a great deal on my hands of late, particularly while Mr. Coultart was at Annatto Bay. I think that I have attended nearly fifty funerals since I have been here, so that you will perceive that though we have much increase, we have almost

a proportionate decrease. Notwithstanding we are very particular in the admission of members, too many turn aside and walk no more with us. Their understandings are very limited, exceedingly so with respect to field Negroes, so that we find the greatest difficulty in understanding what they mean. I begin to understand them a little better now, but when I came first, I could no more understand many of them than if they conversed in Sungskrit or Hindostanee.

Our church is conducted somewhat on the Methodist plan. It is divided into classes, under their respective leaders. These classes meet several times a week, in different parts of the city, for reading, prayer, &c. Before a member is received into the church he must attend class as a follower, till such time as he shall be thought a fit subject for baptism. Sometimes they attend class for more than a year, or even two, before they are admitted, and many are not admitted at all. When a follower is proposed as a candidate for baptism, the leader must express his approbation of the measure, and make enquiries into his character in the circle in which he moves; a meeting is then appointed to hear his experience, at which the pastor and leaders preside. If the account given be satisfactory, he is admitted; if not, rejected.

A very pleasing prospect for the spread of the gospel has presented itself in the neighbourhood of Annatto Bay. A Missionary that might be stationed there would have a cheering prospect of usefulness. That part of the island is comparatively cool, not near so hot as Kingston. The people flocked in hundreds to hear Mr. Coultart preach, and shed tears when he left them. They appear particularly desirous of hearing the gospel, and to have one sent who will preach to them the unsearchable riches of Christ.

There are many persons who profess to be teachers, who are as ignorant of the gospel as a Hindoo or Hottentot. They preach to, and live upon the people, and tell them tales that are as ridiculous as they are irreligious. One woman in the above neighbourhood is looked up to with the greatest reverence. She calls herself MAMMY FAITH! She pretends to forgive sins to all she pleases, and many of the negroes are so weak, as to fall down before her to obtain pardon. These people cry aloud for help. Some of the black people go about the island *preaching* and *baptizing*. They generally have a book to preach out of, but sometimes mistake a spelling-book or a dictionary, for a Testament, and sometimes preach with it upside down!

One of them stole (or borrowed, as they would term it) Burn's Justice, which he mistook for a Bible, to preach out of! One of the people at the place where Mr. Coultart preached, prayed thus—"Lord div me sumting man no take from me, and me will set up tree plantane suckers for a mark:" as an *Ebenezer*, I suppose.

There are several stations in Jamaica that call earnestly for supplies. They are dying by thousands every year, and have not a single christian to direct them to the Lamb of God, that taketh away the sins of the world. A few thousand pounds expended here, would, through the blessing of God, soon be the means of the salvation of thousands. The people are eagerly looking towards the "Buckra country" for assistance. We beg our interest in your prayers both for yourselves, and the perishing thousands that encircle us on every side.

SPANISH TOWN.

OUR friend Mr. Godden, the Missionary at this station, has long been seriously indisposed, in consequence of having been overtaken by a shower, as he returned from preaching at Passage Fort, a village about six miles distant from Spanish Town. We are happy to learn by a recent letter, dated the 8th of May, that he was then so much better as to be able to resume his labours.

AMERICA.

Extract of a Letter from Dr. Staughton to Mr. Dyer, dated Philadelphia, July 4, 1823.

OUR convention of the Baptist denomination which occurred at the close of April and the beginning of May, was pleasant beyond any thing I before had witnessed. The repre-

sentation was large, the talents of the members quite superior. It was a divine association of piety and wisdom, of solicitude for the moral prostration of our species, and of ardour for the revelation of the glory of the Lord. The Father of mercies presided over our session, and "every heart and every voice was joy."

On Lord's-day, the 22nd of last month, Mrs. Judson sailed from Boston, in the *Edward Newton*, for Calcutta. She was accompanied by a brother and sister of the name of Wade. Brother Wade was a student in the Hamilton Academy of New York State. I have not had the pleasure of seeing him, but, from all I can learn, he is a man of precisely the right stamp, *pious, prudent, amiable, zealous*. God grant that he may prove an instrument in his hands for diffusing blessings to thousands. It was expected that a brother of the name of Boardman, who has for some time past been a classical tutor in the college at Waterville, would have sailed at the same time, but it has been thought best, that he spend a year at Andover, Mass. He is a good Latin and Greek scholar, but, as he will probably be called to assist in translating the scriptures, it has been thought desirable that he should make himself master of the Hebrew.

Our missions among the natives of our forests, particularly the stations in the Cherokee, Putowattomie, and Creek nations, are acquiring strength every day. I trust the wilderness and solitary place will be glad for them, and the desert blossom as the rose.

Church Missionary Society.

Within the last few weeks, very painful intelligence has been received, by the Committee of the Church Missionary Society, from Sierra Leone. A malignant fever has been raging in that colony, by which a great proportion of the European population has been removed, and among them both the Chaplains—men of piety and zeal—and three Missionaries in connexion with the Society. In this number, we are deeply concerned to add, is included the Rev. W. Johnson, whose pious labours among the poor negroes have been crowned with such remarkable success. The number of communicants at Regent's town, at the time of his death, was about 450, all of whom had given credible evidence of a change of heart previous to their admission, and been called to the fellowship of the gospel by his instrumentality.

Bereavements like these, however, ought not for a moment to discourage the friends of the heathen, but rather to quicken their diligence, and impart new energy to their prayers. When such men as Ward, or Johnson, bid farewell to their native land, and resign themselves to the arduous employ of preaching among the Gentiles the unsearchable riches of Christ, we know that they are mortal—that the period is fixed, in the counsels of infinite wisdom, at which they are to retire from their labours, and enter into the joy of their Lord: and surely, while mourning their loss, we must not forget to thank the Father of mercies for his goodness in rendering them so efficient. With the same ease he can raise up others, and thrust them forth into his harvest. So far from cherishing the unworthy suspicion, that his means are exhausted, or his resources impaired, it becomes us rather to expect, from what he has already done, that much more will certainly be accomplished: for it is written, *He shall not fail or be discouraged till he have set judgment in the earth, and the isles shall wait for his law.*

Contributions received by the Treasurer of the Baptist Missionary Society, from July 20, to August 20, 1823, not including Individual Subscriptions.

FOR THE MISSION.

	£	s.	d.
Arnsby, Collection, by Rev. J. James, by Mr. Carter	23	0	0
Hemel Hempsted, Female Auxiliary, Half-year's Collection	12	11	0
Boxmoor, Missionary Box at Mrs. Hobson's	0	18	8
Market Harborough, Missionary Society, by Mr. Nunnely	10	0	0
St. Alban's, Auxiliary Society, by Rev. W. Upton	10	0	0

	£	s.	d.
Oakingham, Datchet, and Windsor, by Rev. John Smith	17	1	1
Blackburn, collected by Mr. Boardman	8	7	1
Wotton-under-Edge, Collection, by John Dyer 3 0 0			
Sunday-School Children 2 0 10			
	5	0	10
Plymouth & Dock, Subscriptions and Collections, by Mr. Dyer	31	14	2
South Milton, collected by Mr. John Nicholson, jun.	1	1	0
Honiton, Penny Society, by Mr. Lush	2	0	0
Martham, Baptist Church, by Rev. W. Davey	1	0	0
Burton-street Chapel, Female Friends, by Mrs. Abberley	2	0	0
Maulden, Friends at, by Rev. Eben. Daniel	9	0	0
West Riding (York) Auxiliary, by M. Thackrey, Esq.—			
Bramley 3 0 0			
Bridge House 41 2 10			
Oxenhope 1 1 0			
Spring Head 4 4 0			
	49	7	10
Westbury Leigh, Collection and Subscriptions, by Rev. W. Winterbotham	14	14	0
Sundries ..... by Ditto	47	18	0
East Lothian Society for propagating the Gospel, by Mr. Hunter	35	10	6
Lewes, Auxiliary Society, by Mr. Dicker	6	2	7
Little Wild-street, Sunday School Children, by Rev. J. Hargreaves	3	0	0
Derby, Penny Society, by Rev. C. E. Birt	11	2	0
John Ware, Esq. by Mr. Dyer ..... Donation	10	0	0
E. T. Dicey, Esq. by Mr. James Cort ..... Ditto	5	5	0
C. H. Mackinnon, Esq. by Rev. Joseph Hughes .... Ditto	5	5	0

TRANSLATIONS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell	51	15	3

SCHOOLS.

Bristol and Bath, Auxiliary Society, by Mr. John Daniell	31	14	10
Lyme School, Half Year, by Ditto	7	10	0

FEMALE EDUCATION.

Two Years' Subscription for the Broadmead Female School, under the Superintendance of Miss Pearce, at Calcutta	37	17	0
Leeds, Female Branch Society, by Michael Thackrey, Esq.	18	8	5
Monmouthshire, Female School Society, by Mrs. Conway	35	0	0

J. Barfield, Printer, 91, Wardour-Street, Soho.